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HANDBOOK *of* ALL DENOMINATIONS

CONTAINING AN ACCOUNT OF THEIR ORIGIN AND HISTORY; A STATEMENT OF THEIR FAITH AND USAGES; TOGETHER WITH THE LATEST STATISTICS ON THEIR ACTIVITIES, LOCATION, AND STRENGTH

NINETEEN FIFTEEN

PREPARED BY M. PHELAN

SECOND THOUSAND

NASHVILLE, TENN.
DALLAS, TEX.; RICHMOND, VA.
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INTRODUCTION.

I HAVE gone over the manuscript of Mr. Phelan's HANDBOOK OF ALL DENOMINATIONS, and I find it exceedingly well done. It gives a succinct account of the origin and the growth and the distinctive doctrines and polity, as well as a statement of the present status and strength, of each of the numerous and various sects or denominations of Christendom to-day. This is done in alphabetical order, making it easy of reference.

The manual is so serviceable and so convenient and so informing that I have already decided to use it as a textbook in my classes in Church history in the Southern Methodist University.

GROSS ALEXANDER.

NASHVILLE, TENN., July 29, 1915.

HANDBOOK OF ALL DENOMINATIONS.

ADVENTISTS.

This is the general name of a family of denominations whose leading tenet is a belief in the proximate and personal second coming of Christ. The movement began in Massachusetts in 1831, under the leadership of William Miller, who previously had been a member of the Baptist Church. As a result of much study of the prophecies, Miller became convinced that the second coming of Christ was near at hand, and he began to lecture on the subject. In 1833 he published a pamphlet entitled "Evidences from Scripture and History of the Second Coming of Christ about the Year 1843 and of His Personal Reign of One Thousand Years." Miller made many converts to his views, and the doctrine announced in his pamphlet was widely proclaimed. Upon the failure of his prophecy for the year 1843, he fixed 1844—to be exact, October 22 of that year—as the date of the second advent. When this prophecy failed, his followers became divided. It is estimated that at the time of Miller's death (1849) they numbered 50,000. As a result of various divisions, there are now six bodies of Adventists, who, as a rule, simply await the second coming of Christ without attempting to fix a date for it. All hold, however, that it is near at hand, and they generally

look for the personal reign of Christ on earth. All agree also in practicing immersion as the mode of baptism. The following bodies represent the present divisions of Adventism:

1. **Seventh-Day Adventists.**—These constitute the largest and best organized body of Adventists. The branch was organized in New Hampshire in 1845 by a company of Miller's followers, who adopted the belief that the seventh day of the week should be observed as the Sabbath. They hold that all the dead sleep in unconsciousness until the resurrection —a doctrine popularly known as "soul-sleeping"— when the righteous will be raised to eternal life and the wicked destroyed. Foot-washing is practiced among them. Members are expected to contribute a tenth of their income to the support of the Church. Local congregations are presbyterian in government. Congregations are organized into conferences, and these send representatives to a general conference, which meets annually. There are no settled pastors, but traveling evangelists visit the various congregations. The Seventh-Day branch, in common with other branches, devotes much attention to questions of diet and health, and they have built a number of sanitariums. The headquarters of the denomination were formerly at Battle Creek, Mich., but in 1903 were removed to Washington, D. C., where publishing interests are maintained. The membership is most numerous in the States of Michigan, California, Kansas, Minnesota, New York, Ohio, and Wisconsin, in the order named; but adherents are found in smaller numbers in nearly all the States. Missionary work is carried on in Europe, Asia, Af-

rica, and Australia. Statistics, 1914: Ministers, 528; churches, 1,913; members, 68,303.

2. **Advent Christians.**—Formed in 1861. They agree with the Seventh-Day body in holding that the dead are unconscious and that the wicked will be destroyed. But they observe Sunday as the Sabbath. They are strongest in the New England States. Statistics, 1906: Ministers, 528; churches, 550; members, 26,799.

3. **Evangelical Adventists.**—This is the oldest branch and claims to be the original body. These differ from all other Adventists in holding that the dead are conscious and that the wicked will suffer eternal punishment. Statistics, 1906: Ministers, 8; churches, 18; members, 481.

4. **Church of God.**—A branch of the Seventh-Day Adventists, which seceded in 1866 in protest against accepting Mrs. Ellen G. White as an inspired prophetess. The body has its center at Stanberry, Mo. Statistics, 1906: Ministers, 32; churches, 20; members, 611.

5. **The Life and Advent Union.**—A small New England body, existing since 1848. Statistics, 1906: Ministers, 12; churches, 12; members, 509.

6. **The Churches of God in Jesus Christ.**—Known also as Age-to-Come Adventists. They believe in the restitution of all things, with Christ enthroned as King on earth. They are found chiefly in the Middle West. Statistics, 1913: Ministers, 61; churches, 66; members, 2,224. Gain, 1913: Ministers, 3; churches, 4; members, 100.

Statistics for all Adventist bodies: Ministers, 1,169; churches, 2,579; members, 98,927.

BAPTISTS.

"With the first decade of the seventeenth century we reach solid ground in Baptist history. Before that the history is more or less a matter of conjecture, and our conclusions are open to doubt; but after that we have an unbroken succession of Baptist Churches, established by indubitable documentary evidence."*

The first Baptist Church that is known to have existed was formed in Holland in 1608 and was composed of English Separatists who had fled thither to escape persecution. Their leader, the Rev. John Smyth, there became acquainted with the Mennonite theory of the Church. He adopted and announced the view that a Scriptural Church should consist of the regenerate only, who have been baptized on a personal profession of faith. His rejection of infant baptism led to his being disfellowshiped by his flock. He then, with Thomas Helwys and thirty-six others, formed a Church after his views. Smyth rebaptized himself and the others by affusion. A Confession of Faith was issued, Arminian in theology, but distinct in its claim that a Church should be composed only of baptized believers and that "only such should taste of the Lord's Supper." Smyth was soon afterwards expelled from the Church he had formed on account of Pelagian views, and the congregation broke up. A part of the company, led by Thomas Helwys, re-

*H. C. Vedder, "A Short History of the Baptists," a book described as of "scholarly accuracy," and for this reason it is followed mainly in tracing the early history of the Baptists.

turned to England and in 1611 formed in London the first Church of this faith on English soil. They came to be called General Baptists on account of their belief in a general, or universal, atonement. In 1644 there were forty-seven of these congregations in England.

The Particular Baptists originated in 1633, when several members of a Separatist congregation in London withdrew, on account of their disbelief in infant baptism, and formed a new congregation. In 1640 there was a further division in this second congregation when a part of the membership withdrew and adopted immersion as the mode of baptism. There being none of their number who had received such baptism, and "none having so practiced it in England to professed believers," they sent one of their number, Richard Blunt, to Holland to receive immersion at the hands of the Mennonites (who had adopted immersion in 1619). Blunt returned to England and began practicing immersion in 1641. In 1644 seven Churches of this branch united in a Confession of Faith. These congregations came to be called the Calvinistic, or Particular, Baptists on account of their belief in a limited atonement.

The name Baptist as a denominational title was first used about 1644 and was applied only to those congregations which practiced immersion. The Arminian, or General, Baptists gradually adopted the practice of immersion, although some of their congregations continued to baptize by affusion as late as 1653.

The Confession of Faith adopted in 1644 is one

of the chief landmarks of Baptist history. It was composed of fifty articles. It declares baptism to be "an ordinance of the New Testament, to be dispensed upon persons professing faith," and that only such should be admitted to the Lord's Supper. "The way and manner of dispensing this ordinance is dipping or plunging the body under water; it being a sign, it must answer the thing signified, which is that interest the saints have in the death, burial, and resurrection of Christ." The Confession is explicit in the advocacy of religious liberty as the right, and of good citizenship as the duty, of every Christian man.

Baptists did not themselves enjoy the religious liberty which they advocated. Following the Restoration in 1660, Baptists, with other Dissenters, were harshly treated. If they kept perfectly quiet, they were not molested; but if they assembled for religious meetings, they became violators of the law, and the man who preached to them usually suffered severe penalties. The best-known victim of such treatment was John Bunyan. Although Bunyan was never an orthodox Baptist (he repudiated the name and wished to be called simply a Christian and was guilty of numerous other deflections from Baptist practice), he is generally classed as a Baptist. He spent at different times nearly thirteen years in prison for the crime of preaching. It was to his third and last imprisonment that we owe his immortal allegory, "The Pilgrim's Progress."

After 1689 Baptists were given a larger measure of toleration than they had ever known, but instead of growth there followed a period of languishment

and decay. Fifty years after the passage of the Act of Toleration the Baptists were scarcely more numerous than they had been before toleration was granted, while as to their spiritual condition "they had dwindled to a painful state of deadness and inefficiency." Extreme Calvinistic views came to prevail in the Particular Churches, which discouraged all evangelistic efforts among the unconverted. Among the General Baptists, Socinian views made rapid progress, and the Churches became largely Unitarian in their beliefs. This was followed by worldliness, lax discipline, and superficial preaching, and the members fell away in large numbers.

A new era in Baptist history began as a result of the Wesleyan revival of the eighteenth century. Baptists participated in the general awakening, and there began a new era of growth, of zeal, and of missionary activity which has continued to the present time. The greatest name belonging to this period of Baptist history is William Carey, who combined the occupations of cobbler, school-teacher, and Baptist preacher. Carey became awakened on the condition of the heathen and the duty of Christians to go to their relief. An illustration of the Calvinistic temper of the age is found in the authentic story of how once, when Carey attempted to speak on the subject next to his heart to a Baptist gathering, he was sternly told to "sit down, young man. When the Lord gets ready to convert the heathen, he will do it without your help or mine." But Carey found a different hearing at the meeting of his association at Nottingham May 30, 1792, when he was appointed preacher. His discourse, based

upon Isaiah xliv. 2, 3, kindled a fire in a few hearts which resulted in the same year in the organization of the English Baptist Missionary Society. In June of the following year Carey himself led the way into the foreign field, spending the remainder of his life in India. Carey is justly regarded as the father of modern missions; for, though the Baptists were not the first in modern times to engage in this work, "it was Carey and his work that drew the attention of all Christians to it and quickened the Christian conscience and that gave the missionary cause a great forward impulse which it has never since lost."

The more notable features of English Baptist history during the last century include the formation of the Baptist Union of Great Britain and Ireland in 1813. It is a home missionary and social organization and is the most representative body in the United Kingdom. In 1891 the long-separated General and Particular Baptists became one body. The century also witnessed a change among English Baptists with regard to the communion and terms of membership. According to Vedder (and other authorities agree), Baptist principles are not now strictly upheld and practiced in England. Large numbers of Baptist Churches have become "open" on the communion question, and many Churches also have a "mixed" membership—that is, Pedobaptists are received on the same terms with Baptists. "In many so-called Baptist Churches of England the ordinance of baptism [immersion] is seldom or never administered. . . . In short, so effectually is the Church disguised as frequently to

be reckoned by both Baptists and Independents in their statistics." The Baptist Churches in Wales, Scotland, and Ireland, however, for the most part adhere to traditional Baptist practices. Ireland has never been a congenial soil for Baptists. After more than two centuries of struggle, the island contains less than three thousand Baptists. The entire kingdom, however, has never produced a more illustrious Baptist than Alexander Carson, the Irish scholar, who gave to the denomination its classic work on baptism.

The American Baptist Yearbook for 1914 gives the following statistics for Great Britain and Ireland:

England: Number of churches, 1,988; ordained ministers, 1,367; members, 263,781.

Ireland: Churches, 42; ministers, 26; members, 2,881.

Scotland: Churches, 151; ministers, 134; members, 21,592.

Wales and Monmouthshire: Churches, 934; ministers, 589; members, 125,402.

For all Europe, including Great Britain, etc., there are reported 616,763 members. Russia leads among Continental countries, with 60,295; followed by Sweden, 53,828; Germany, 44,338; and Hungary, 24,428.

Australasia has 29,691 members.

The Baptist Churches in America are not directly descended from the English Baptists, but owe their origin to an independent movement. Roger Williams, an English Separatist, on coming to the colony of Massachusetts in 1631, became at once a disturbing element to the authorities on account of his advanced Puritan views. Williams stoutly advocated the principle that the Church and the State should be separate and independent each of the

other and that civil magistrates had no right to enforce worship nor punish breaches of the first table of the law, those commandments that relate to the worship of God. It is not at all certain that Williams imbibed these notions from the English Baptists nor that he even knew of their holding such doctrines.

In spite of his views, Williams was at one time minister of the Church at Salem. But his pastorate was cut short by his being summoned before the court in Boston and condemned to banishment, the decree beginning: "Whereas Mr. Roger Williams, one of the elders of the Church at Salem, hath broached and divulged new and dangerous opinions against the authority of magistrates." To escape deportation Williams made his way in midwinter through the wilderness, accompanied by a few adherents, bought land of the Indians, and founded the colony of Providence on the principle of civil and religious liberty. He soon abandoned his Pedobaptist views, and on the site now occupied by Providence, R. I., he organized the first Church of the Baptist faith in America (1639). Williams was baptized (probably by affusion) by Ezekiel Holliman, one of his company, and he in turn baptized Holliman and eleven others. Williams later became doubtful of the authority of what he had done and withdrew from the Church he had formed, preferring to be called through the remainder of his life merely a "seeker." The Providence Church was divided in 1652, a colony going out to form a "Six-Principle" Baptist Church. The original, or regular, body became extinct shortly afterwards.

In 1771 the Six-Principle Church was divided, one branch now bearing the title of the First Baptist Church of Providence.

A company of Welsh Baptist immigrants founded the first Baptist Church in Massachusetts in 1665. The laws of this colony were made very strict against the Baptists, and until 1691 persons of this faith were subjected to severe persecutions. Instances are on record of ministers not only being fined for preaching against infant baptism, but some were "well whipped." Not until 1833 were dissenting Churches in Massachusetts made free from taxation for the support of the "State Church."

The most important and influential of the early Baptist centers was the group of Churches in and around Philadelphia, the first Church dating from 1688. In this section Baptists made rapid progress. The first Association of Churches was the Philadelphia Association, organized in 1707, composed of twelve Churches. This Association later included Churches in New York colony and as far south as the Carolinas. The "Philadelphia Confession of Faith," adopted by this Association in 1742, was strongly Calvinistic and proved a turning point in the history of American Baptists, as thenceforth this type of theology held the day. Up to this time the Arminian Baptists had been the stronger, especially in New England. The Philadelphia Association soon became the leading body among the American Baptists, a position it has not wholly lost to this day. "Pretty much everything good in our history," to use the words of a Baptist author, "from

1700 to 1850 may be traced to its initiative or active coöperation."

The Great Awakening, beginning in 1734, gave powerful impetus to Baptist evangelistic effort and home missionary work. But the new movement met serious opposition in the denomination, and two parties arose—the "Regulars," who disparaged revivals, and the "New Lights," who fell in with the methods of Whitefield. The revival came to be generally accepted, resulting in a rapid growth, particularly in the South. Baptist beginnings in the South were less early than in the North and New England; but by 1800, of forty-six associations in the country, twenty were in the South Atlantic States and seven beyond the Alleghanies. The number of Baptists in the country at this date, as estimated by the Philadelphia Association, was 100,000, distributed among 1,200 Churches. The American Baptist Home Mission Society was formed in 1832.

The work of foreign missions was undertaken by American Baptists in answer to a clear providential summons. In 1812 several missionaries, among them Adoniram Judson and his wife, were sent out to India by the Congregational Board. On the way out Judson and his wife changed their views on the subject of baptism. Upon arriving at Calcutta they sought out some English Baptist missionaries who were laboring there and were immersed. Another American missionary, Luther Rice, arriving on a later ship, joined them in their new faith. By a change of faith they had severed their relation with the Congregational Board. There was no Baptist

Board in America and no interest in foreign missions. It was resolved that Rice should return to America, relate the story of these new conversions, and throw the new mission upon the Baptists. Rice reached Boston in September, 1813; and as a result of the interest awakened by his story there was formed at Philadelphia in May, 1814, the General Convention of the Baptist Denomination in the United States for Foreign Missions. Judson had in the meantime gone to Burma, and there the first American Baptist foreign mission was established.

Controversy arising out of this new missionary movement produced a division into two parties—Missionary Baptists, who advocated foreign missions, and antimission Baptists, who took the name of Primitive Baptists (see below). The latter were at first equal, if not superior, in numbers to the former. Another controversy which seriously affected the Baptist Churches of the South and West about 1815 was the preaching of Alexander Campbell and his followers. (See Disciples.) All the Churches of the Mahoning Association, Ohio, and many other Churches and scores of Baptist preachers went over to the new movement. A period of bitter controversy followed, and most of the Churches in the territory of the movement were divided.

The division of the Baptists into Northern and Southern occurred in 1844 and grew out of the slavery question. The immediate occasion of the separation was action taken by the Mission Boards, Home and Foreign, both of which at the time of the offending action had a majority of Northern Bap-

tists in attendance. In 1844 the Foreign Board declared that it would not appoint a slaveholder as a missionary. This was followed in April, 1845, by resolutions adopted by the Home Board declaring it to be "expedient that the members of the society should hereafter act in separate organizations at the South and at the North in promoting the objects which were originally contemplated by the society." As a result of these declarations, in response to a call issued by the Virginia Foreign Mission Society, three hundred and ten delegates from the Southern Churches met in Augusta, Ga., in May, 1845, and organized the Southern Baptist Convention. This Convention established two boards, one for foreign missions and one for home missions.

Since the settlement of the slavery question there have been occasional efforts made for a reunion of the Northern and Southern Baptists, but they have met with little favor either North or South. "But Northern and Southern Baptists are not, as some apparently delight to say, two separate denominations. The Churches, both North and South, hold substantially one system of doctrine, agree in all important points of practice, receive and dismiss members from each other without question, and are in full, unrestricted, uninterrupted intercommunion," says H. C. Vedder.

While this is true, each branch—including the Colored Baptist branch, which is classed as "Regular"—maintains its own separate Church activities. Besides a general convention for each body and general agencies of these conventions, there are

State conventions now organized in every State, which promote State missions and other local interests. The educational work of the Baptists, beginning as far back as 1756, has had a remarkable development since 1850. The leading educational institutions of the Northern Baptists are: Brown University, Providence, R. I., chartered as Rhode Island College in 1764; Colby College, Waterville, Me.; Colgate University, Hamilton, N. Y.; Des Moines College, Des Moines, Ia.; Denison University, Granville, Ohio; Baptist Union Theological Seminary, Morgan Park, Ill.; Rochester Seminary, Rochester, N. Y.; and Newton Theological Institution, Newton Center, Mass. The University of Chicago, while its charter conditions that no religious tests shall ever be exacted from professors or students, yet provides that the president of the university and two-thirds of the trustees shall be members of Regular Baptist Churches. It has the largest endowment of any educational institution but two in the United States. Vassar College, Poughkeepsie, N. Y., is the best endowed college for women in the world. Baylor University, Waco, Tex., Furman University, Greenville, S. C., Mercer University, Macon, Ga., and Shorter College, Rome, Ga., together with the Southern Baptist Theological Seminary, Louisville, Ky., are the leading educational institutions of the Southern Baptists. All told, the Regular Baptists, Northern, Southern, and Colored, control about one hundred colleges and universities.

Baptists have no Confession of Faith accepted as such; but many associations and local Churches,

particularly in the South, frequently publish a statement of Baptist principles. These generally follow the Philadelphia Confession or another known as the New Hampshire Confession, which is briefer. While the Philadelphia Confession is as baldly Calvinistic as the Westminster Confession, which it copies almost verbally in many of its articles, Baptists of the present day emphasize only the "Perseverance of Saints" article of the Calvinistic faith. From a published address by Dr. R. S. MacArthur the following summary is taken as an expression of Baptist beliefs: "A fundamental principle of the Baptists, and one formerly held by them only, is that a man's salvation depends solely on personal faith in Christ and the resultant change in inward character and not on baptism and other Church ordinances. They affirm that faith must be personal, that no man can believe for another, no parent for a child, and that, therefore, the Church is not made up of believers and their children, except so far as the children are themselves believers. They administer baptism only to those who profess faith in Christ and give evidence in daily life of having been converted. They administer immersion, the baptism of the apostolic Church, the truly catholic baptism, and when this is impracticable they let the convert die without baptism. Baptists do not believe that baptism is essential to salvation, but they believe that salvation is essential to baptism. . . . If there is ever organic unity, it will begin at the baptistery."

Baptist Churches are defined as "bodies of baptized believers, with pastors and deacons, cove-

nanted together for religious worship and religious work." Only those "of like faith and order" are invited to partake of the Lord's Supper. Churches are congregational in government, but congregations are associated in religious work, and there is a strong fraternal tie between different Churches. Men are ordained to the pastorate by councils composed of ministers and representatives of neighboring Churches. No association or general meeting of any kind has any legislative authority or any power to bind local Churches or members.

The following statistics from the American Baptist Yearbook, 1914, show the number of Regular Baptists by States. The figures marked thus * include colored members, usually reported as separate associations; the figures for the Southern States represent white Baptists only:

Alabama	199,834	Maryland	12,829
Arizona	1,936	Massachusetts	80,186*
Arkansas	111,869	Michigan	45,402*
California	33,534*	Minnesota	25,411*
Colorado	15,414*	Mississippi	152,665
Connecticut	26,589*	Missouri	183,589
Delaware	2,870*	Montana	3,438*
District of Columbia	32,810*	Nebraska	16,619*
Florida	47,824	Nevada	447*
Georgia	278,660	New Hampshire	9,209*
Idaho	4,833*	New Jersey	67,341*
Illinois	161,074*	New Mexico	5,077
Indiana	78,709*	New York	168,659*
Iowa	46,077*	North Carolina	245,306
Kansas	54,412*	North Dakota	7,199*
Kentucky	235,158	Ohio	95,020*
Louisiana	61,084	Oklahoma	73,553
Maine	21,289*	Oregon	14,608*

Pennsylvania	141,125*	Vermont	8,994*
Rhode Island	19,116*	Virginia	158,133
South Carolina	139,713	Washington	17,006*
South Dakota	7,681*	West Virginia	54,623
Tennessee	186,584	Wisconsin	20,300*
Texas	327,108	Wyoming	1,436*
Utah	1,129*		

Germans, Scandinavians, and other Regular Baptists of foreign nationality are included in the above figures. The number of colored Baptists in the Southern States, reported separately, is 2,093,337, of which Georgia leads with 308,980. Including both white and colored Baptists, the five States that lead in membership are all Southern, as follows: Georgia, 587,640; Texas, 490,127; Alabama, 457,387; Virginia, 413,031; North Carolina, 406,558. The banner Baptist States of the North are New York, Illinois, and Pennsylvania, in the order named.

Grand total of all Regular Baptists for Continental United States, 1914, 5,849,408. Estimated increase in membership, 1914, 122,125. Number of associations, 1,974; churches, 51,997; ordained ministers, 36,109.

Other Baptist Bodies.

Besides the Regular Baptist bodies, which are classified as (1) Regular, North, (2) Regular, South, and (3) Regular, Colored, there are ten other Baptist bodies, as follows:

4. **Six-Principle Baptists.**—They take their name from their creed, founded upon Hebrews vi. 1 and 2, which consists of six principles: Repentance from dead works, faith toward God, doctrine of baptism, the laying on of hands, resurrection of the dead, and

eternal judgment. The first Church was organized in Rhode Island in 1652. There are eighteen organizations, of which twelve are in Rhode Island. There are reported 731 members.

5. **Seventh-Day Baptists** are distinguished mainly by their observance of the seventh day as the Sabbath. They first appeared in England in 1676, the first Church founded still surviving. The first American Church was founded in Rhode Island in 1671. They have a foreign missionary society and support a publishing house and two colleges. The denomination is represented in twenty-four States, being most numerous in New York, Wisconsin, and Rhode Island. They report seventy-six churches and 7,927 members.

6. **Freewill Baptists.**—Originated in New Hampshire in 1780, when Benjamin Randall, a Congregational minister, joined by two Baptist ministers, organized a Church. They rejected the Calvinistic doctrines held by the Regular Baptists; hence their name. The denomination grew rapidly, but later lost several thousand members to the Adventist movement. In 1841 the Free Communion Baptists, a small body in New York, united with them. The Freewill Baptists have quarterly and annual conferences and a general conference, meeting triennially, which has charge of all the general interests of the Church. A published Confession, or Treatise, bearing the authority of their general conference, sets forth their doctrines, among which are that "the call of the gospel is coextensive with the atonement to all men" and that "the truly regenerate are through manifold temptations and infirmity in dan-

ger of falling and ought, therefore, to watch and pray that they not make shipwreck of their faith." Immersion is the form of baptism; the Lord's Supper "is the privilege and duty of all." The denomination reported in 1906 87,898 members, found in nearly all the States; but its latest report shows only about 65,000. This apparent falling off is due to the fact that the denomination is in process of union with the Northern Baptists, and at least one-third of its membership have already been incorporated with the larger body and numbered with its membership. Negotiations looking to union began in 1907. The basis of union leaves differences "where the New Testament leaves them, to the teachings of the Scriptures under the guidance of the Holy Spirit." All the missionary activities and funds of the Free Church have been turned over to the Northern Baptist boards, and it is expected that the complete union of the denominations will result.

7. **Original Freewill Baptists** arose in North Carolina in 1729 by forming an association separate from the Regular Baptists. They reject Calvinism and practice open communion. Foot-washing and anointing the sick with oil are practiced among them. They are found only in the Carolinas. They have quarterly and annual conferences, the latter exercising oversight of ministers and having power to settle difficulties between Churches. The United States religious census of 1906 gives them 167 organizations and 11,864 members.

8. **General Baptists.**—These were originally similar to the General Baptists of England, holding Arminian views and practicing open communion;

but most of the early Churches of this kind in America later became Calvinistic. The first association of General Baptists was organized in Kentucky in 1824. They are strongest in Missouri, Indiana, Kentucky, and Illinois. They have 545 churches and 33,600 members.

9. **The Separate Baptists** date from the Whitefield revival and were originally composed of Baptists who favored that movement, separating from Baptists who opposed it. They are now generally in doctrinal agreement with the Freewill, or Free, Baptists. They are found only in Indiana, with 5,180 members (1906 report).

10. **United Baptists,** the result of a union of many Separate Baptists with Regular Baptists, this union occurring mainly in Kentucky and Virginia. The doctrinal result of the union was a modified Calvinism. Open communion is practiced, also foot-washing. The report for 1906 is 13,698 members.

11. **Baptist Church of Christ,** organized in Tennessee in 1808. They have spread to six other States. They hold a modified Calvinism and practice foot-washing. The strength of the denomination is found mostly in the region in Tennessee where it originated. Report for 1906, 6,416 members.

12. **Old School, or Primitive Baptists.**—The members of this denomination claim to be the original Baptists, from whose principles and practices all others have departed. This body took its rise about 1835 in organized opposition to foreign missions, Sunday schools, and other "human institutions." The opposition was founded in the hyper-Calvinis-

tic views of the seceding Churches, it being their view that missionary societies, Sunday schools, etc., tended to make the salvation of men depend upon human effort rather than on divine grace. An article in the original constitution of the Churches declines fellowship "with any Church or Churches which support any missionary, Bible, tract, or Sunday school society," or which advocates State conventions or theological schools "formed under the pretense of circulating the gospel." The Primitive Baptists do not believe in an educated or salaried ministry. They practice foot-washing and close communion. Churches are divided in many localities on their Calvinistic theology, but the main body of the membership and ministry holds fast to the old doctrine of the "decrees." Churches are organized into associations, of which there are two hundred and seventy-nine, fifteen of which are colored. Primitive Baptists are most numerous in the South, Georgia leading with 18,535 members. The States next in number are: Alabama, 14,903; Tennessee, 13,972; North Carolina, 11,740; Kentucky, 10,665. The total for all the States is 102,311 white and 35,076 colored (census of 1906).

13. **Two-Seed-in-the-Spirit-Predestinarian.**—These took their origin and name from certain theological speculations of Daniel Parker, a Baptist preacher who labored in Tennessee, Illinois, and Texas. Parker sought to explain the doctrine of election on the theory that a part of Eve's offspring were the seed of God and as such were to be saved, and a part were the seed of the devil and were to be lost. All the manifestations of good or evil in man are but

the result of the infusion of particles of God or of the devil in them, and the Christian warfare is a conflict between these opposing particles. The Two-Seed Churches agree with the Primitive Baptists in their extreme Calvinism and in their opposition to missions, Sunday schools, etc. The body is strongest in Texas, Kentucky, Arkansas, and Tennessee. They are credited with 12,851 members (census of 1906).

The total number of Baptists of all bodies in the United States, by report of the Federal Council of Churches in 1914, was 6,179,622.

The total number of Baptists in the world, by the American Baptist Yearbook for 1914, was 6,846,286.

BRETHREN CHURCHES.

THREE religious families call themselves simply the Brethren. These are the Dunkard Brethren (four bodies), Plymouth Brethren (four bodies), and the River Brethren (three bodies). They are distinct in origin, but hold many principles and practices in common.

The Dunkards.—These are otherwise known as Dunkers, or Tunkers, from the German word "tunken," meaning to dip, which is their mode of baptism. They are also known as German Baptist Brethren. The body arose during a religious awakening in Germany in the latter part of the seventeenth century, when many pious people became dissatisfied with the State Church. In 1708 Alexander Mack and eight companions of like con-

victions organized a society at Schwarzenau, Westphalia, agreeing to follow the New Testament alone as their guide. They began the practice of baptism by trine immersion, administering it to adults only. They gained many adherents to their ranks, and within a few years there were Churches with many members in Germany, Switzerland, and Holland. Persecutions arose, and, encouraged by liberal land grants by William Penn, within a few years practically the entire membership emigrated to Pennsylvania. The first congregation in America was organized at Germantown in 1723, with Peter Becker as minister. The first division in their ranks occurred in 1732, when a small company, led by John Conrad Beissel, withdrew on account of differences concerning the Sabbath and community of goods and established the Ephrata Community (see under "Communistic Societies"). An important incident in the history of the Germantown Church was the editing and printing of the first German Bible in America, the work being done by Christopher Saur. Some copies of this publication are still in existence. The Brethren spread rapidly to the West and South as the country opened up, and now they are found in large numbers throughout the Central Western States, their membership being made up entirely of Germans.

In belief and practice, the Dunkards undertake to follow the New Testament, in the main interpreting it literally and applying it to the minutest affairs of life. In receiving members, the candidate is immersed three times in water, face forward, and in a kneeling posture, after which the administrator lays

his hands upon the member's head and offers prayer. They take the Lord's Supper usually in the evening, preceded by a love feast. Foot-washing is observed among them, during which service there is an exchange of the right hand of fellowship, and the kiss of charity is given, the sexes being separated during the foot-washing and attendant ceremonies. In their relation to the world the Dunkards have strictly inculcated nonconformity and nonresistance. In agreement with these views they have generally settled in rural colonies, and they follow the simplest pursuits. Plainness of dress is enjoined, and differences among them are settled without going to law. They take but little interest in politics, are opposed to secret societies, forbid the use of tobacco, and have always been sternly opposed to the manufacture, sale, or use of intoxicating liquors.

The chief ecclesiastical body of the Dunkards is the annual meeting, or conference. Here all questions pertaining to doctrine and usage are settled, and the action of this conference is binding upon the Church members. The ministry consists of bishops, elders, and deacons, all of whom are elected by the congregations. The ministers are untrained and usually receive no stated salary, but pursue other livelihoods in connection with their ministry.

In 1882 the Dunkards suffered a division in the separation of the "progressive" wing of the denomination, the immediate cause of the break being the expulsion in that year by the annual meeting of Henry R. Holsinger, a leading progressive, on the charge of speaking and writing disrespectfully of

some leading members of the Church. The progressive element in the Church were less strict in their association with the world and in adopting its customs and advocated more extensive missionary and educational activities. The progressives formally organized as a separate Church in a convention held at Dayton, Ohio, in 1883, with representatives from about fifty congregations. As a result of the progressive agitation in the Church there arose the Old Order Brethren, the ultraconservatives, who opposed all change and refused to adopt new methods. They separated themselves from the main body, now called the Conservatives, in 1881. They have no affiliation with either of the other bodies.

The Conservative Brethren now number (1914) 3,009 ministers, 990 churches, and 97,000 members, their largest strength being in the States of Pennsylvania, Indiana, Ohio, and Virginia. There are considerable bodies also in Missouri, Kansas, and Illinois.

The progressives number (1914) 200 ministers, 212 churches, and 20,700 members, found chiefly in Pennsylvania, Indiana, and Ohio. The Progressives have extended their missionary work to some of the cities, as Washington, Philadelphia, and Chicago.

The Old Order Brethren number (1913) 222 ministers, 72 churches, and 3,500 members, nearly all in Ohio.

Plymouth Brethren.—This sect came into existence at Dublin, Ireland, about 1828, when one John Nelson Darby formed a society whose chief characteristic at the time was a protest against the

exclusive High Church principles and alleged dead formalism of the Church of England. Another society was organized at Plymouth, England, and this grew into such public notice as to give rise to the name. The movement has extended itself throughout the British dominions, to the continent of Europe, and to the United States. The Brethren are Calvinistic in doctrine. Millenarian views are generally held among them. They are very exclusive in their practices, having no fellowship with other denominations. They have Sabbath gatherings for Bible study and the Lord's Supper, but they have no regular Church organization, no church buildings, and no ordained ministry. Adults only are baptized. Divisions have occurred among them, growing out of questions of doctrine and discipline; but none of the branches has ever taken a denominational name. For purposes of distinction they are classified in the United States census reports as Plymouth Brethren I., II., III., and IV. The census reports of 1906 credit all branches with a membership of 10,566. They are most numerous in the States of New York and Illinois.

River Brethren.—These consist of several small congregations, found mainly in Pennsylvania. They resemble in doctrine and practice the Mennonites, from whom it is believed they have sprung. Swiss immigrants formed the first organization near the Susquehanna River, in Pennsylvania, in 1750. They baptized their members in the river; hence the name applied to them. They baptize by trine immersion, observe foot-washing, and teach nonconformity to the world. They are distinguished as:

(1) Brethren in Christ, the most numerous and best-organized branch. They have district conferences and a general conference. Membership, 3,731.

(2) Old Order, or Yorker, found in York County, Pa. Membership, 423.

(3) United Zion's Children, with 749 members.

CATHOLIC APOSTOLIC (IRVINGITES).

In 1829-30 Rev. Edward Irving, a minister of the Church of Scotland, began preaching in London on the spiritual gifts of the apostolic Church, maintaining that these gifts were intended to be perpetual in the Church. About the same time a company of clergymen and laymen of the Church of England began to meet for Scripture study on the second coming of Christ and the office of the Spirit in the Church. In February, 1830, reports came from Scotland that the gifts of tongues and healing had appeared in a certain Presbyterian family living near Glasgow. Upon investigation these phenomena were declared to be genuine. Similar manifestations occurred in Irving's Church in London. Irving encouraged these demonstrations and accepted them as confirming his beliefs and preaching. He was deposed from the Church of Scotland on the charge of heresy. But the movement, of which he was the most conspicuous advocate, took shape, and in 1832 the apostolic office was revived and filled mainly with the members of the Anglican Bible study circle, above mentioned, who fell in with Irving's doctrines. The result was the Catholic Apostolic Church, found not only in England and Scotland,

but on the Continent and in the United States and Canada.

The Church recognizes four orders of ministers—namely, apostles, prophets, evangelists, and pastors, or "angels." The gifts of the Holy Spirit can be imparted only by the laying on of the hands of these apostles. Doctrinally, the Church agrees with other evangelical bodies, but its difference lies mainly in its insisting upon the spiritual phenomena of the early Church. Where there are enough to form a congregation, services are held twice a day—at 6 A.M. and 5 P.M. In the Sabbath services the Lord's Supper is observed with an elaborate ritual. Each Church is regarded as complete in itself.

There are reported by United States census in 1906 33 ministers, 24 churches, and 4,927 members. They are found mainly in the State of New York. There are a few churches elsewhere. There is one, for example, in Nashville, Tenn.

CATHOLICS.

THE name "Catholic" is associated in the popular mind only with the Roman Catholic Church. It was originally used to distinguish the Christian Church from the Jewish, the latter being restricted to a single nation, whereas the former was intended for the world. The name has been retained by the Church of Rome in agreement with its claim of being the successor of the primitive Church; but Protestants deny that it is applicable to Rome any more than to other Christian bodies. (See "Greek Catholics" and "Roman Catholics.")

CHRISTADELPHIANS.

THIS is a small but widely scattered body, dating from about 1850. John Thomas, M.D., came over from England in 1844. He joined the Church of the Disciples, but later withdrew and began to publish certain views concerning Churches, in which he expressed the belief that all denominations were apostate Churches. He organized a number of societies in this country, Great Britain, and Canada. The societies took no name until the time of the Civil War, when, alleging conscientious scruples against military service, in order to be exempt they had to take a name. They chose the name of Christadelphians, or "Brothers of Christ." The sect rejects the doctrine of the Trinity, the belief in a devil, and personal immortality. They look for the millennial reign of Christ, who will take the throne of David in Jerusalem. They have no ordained ministers. They had in 1906 seventy churches and 1,412 members, found chiefly in Massachusetts, Illinois, Virginia, and Texas.

CHRISTIANS, OR CHRISTIAN CONNECTION.

THIS body takes the name simply of "Christians" and is often confused with the Disciples of Christ, who generally call themselves by the same name; but while they agree in many respects, they are in other respects widely different. The denomination now known as Christians, or (by way of distinction)

Christian Connection, grew out of three independent movements occurring in other Churches.

In 1793 Rev. James O'Kelly, with twenty or thirty other ministers and about a thousand members, withdrew from the Methodist Episcopal Church. The defection occurred in Virginia and North Carolina and grew out of objections to the unrestricted appointive power of bishops and the use of creeds and disciplines. They first took the name of Republican Methodists, but abandoned this title and adopted the name of Christians. Closely following this movement, but independent of it, Abner Jones, a Baptist physician in Vermont, led a secession among the Baptists. A Church was formed, taking the name of Christian. In 1804 a similar movement occurred among the Presbyterians in Kentucky, led by Rev. Barton W. Stone, who, with five other ministers, dissolved a presbytery and agreed to be known as Christians only. These three movements, each unknown to the other, were alike in taking the same name and in claiming to take the Scriptures alone as their only creed and Christian character as the only test of fellowship. As Churches multiplied they became acquainted, and general meetings and coöperation and fellowship developed among them. General organizations for promoting publishing, educational, and missionary work followed. The organization led by Stone in Kentucky finally (about 1831) united with the Disciples, and more than fifty Churches were absorbed by this denomination. In 1854, owing to utterances against slavery by a general convention held in Cincinnati, the Churches in the South withdrew and formed a

separate branch. Since 1894, however, the Southern Churches have been represented in the general convention, and they are now recognized as one body.

The American Christian Convention, which meets every four years, is now the general representative body of the Church, having in charge all its general interests. Extensive missionary work is carried on in the United States, Canada, Japan, and Porto Rico. The denomination has about twelve colleges and seminaries, and a publishing house at Dayton, Ohio. Doctrinally, the Christians agree in accepting the Bible as their only rule of faith. They have never formulated a confession or statement of faith. They believe in the avoidance of sectarian names and, like the Disciples, advocate the union of all denominations. But, unlike the Disciples, they hold that Christian character is the only test of Church membership or fellowship. They allow large liberty of conscience and insist upon the right of private judgment in all matters of theological opinion or practice. They generally baptize by immersion, but sprinkling is allowed among them, and they will admit to communion and to Church membership those who have been baptized by affusion in other Churches without rebaptizing. They are congregational in government, but have annual conferences, which receive and ordain ministers, but which have no legislative powers.

The latest statistical reports (1914) show them to have 1,066 ministers, 1,360 churches, and 113,887 members. The membership is largest in Ohio (25,000) and Indiana (20,000), in the North, and in North Caorlina (8,000) and Virginia (5,000), in the

South. The denomination reports a gain in membership of 10,985 during the past two years, but a decrease of sixty-three ministers during the same period.

CHRISTIAN CATHOLIC CHURCH IN ZION (DOWIE).

This body was organized in Chicago in 1896 by John Alexander Dowie. Dowie had been a Congregational minister in Australia, but, becoming convinced that he possessed the power of divine healing, withdrew from that communion and established a "healing temple" in Melbourne. He came to the United States in 1888, first teaching his doctrines on the Pacific Coast, but he later made Chicago the center of his activities. He gathered a considerable following and organized them into a Church. In 1900 he founded Zion City on the shores of Lake Michigan, north of Chicago, which soon became a thriving city, peopled entirely by Dowie's adherents. A college was established and many business enterprises, including a large lace industry; and over all a theocratic government was set up, with Dowie at the head. An extensive propaganda was begun. Dowie became the idol of his followers. He entitled himself the "First Apostle" and "Elijah III." In 1903-04 Dowie led missionary campaigns in London and New York, with but little success in London and with disastrous results in New York. His pompous claims and bitter antagonism to other Churches won him only ridicule. His followers be-

came demoralized, and Dowie returned embittered in spirit. He found criticism and opposition to him at Zion City on account of his financial mismanagement of the city's affairs. Charges of immorality were also made. In 1905 Dowie visited Mexico and Texas, partly to recover his failing health and partly to look out a location for another colony. But during his absence he was deposed from the office of general overseer at Zion City, and Wilbur Glenn Voliva was chosen in his place. A receiver was appointed for Zion City, and the colony was found to be bankrupt.

The Christian Catholics, as Dowie named his communion, hold the generally accepted principles of Christianity, and the sacraments are observed; but prominence is given to the doctrine of faith-healing. Baptism is by trine immersion. A consecration service usually closes their meetings. At the head of the Church organization is the general overseer, then overseers for smaller organizations. Missionaries are called the "seventies," who go out two and two distributing tracts, etc. The movement had at one time (or claimed) 40,000 adherents. According to the best obtainable figures, at the present time there are not one-fourth of that number. The United States census figures for 1906 (the year following the disaster for the organization) are 5,865 members.

CHRISTIAN SCIENTISTS.

The Church of Christ, Scientist, is founded upon a system of philosophy, religion, and medicine for-

mulated by Mrs. Mary Baker G. Eddy, a full exposition of which is given in her book, "Science and Health, with Key to the Scriptures." Mrs. Eddy was born in New Hampshire in 1821. In her girlhood she joined the Congregational Church, the Church of her parents. Her educational advantages were limited, and, if the testimony of many of her classmates is true, she availed herself but poorly of her school days. She claims, however, to have had superior advantages from private tutors and to have learned Hebrew, Greek, and Latin. Critics outside the ranks of her followers declare that her unedited writings display the poorest literary gifts.

As a girl Mrs. Eddy was weak in body and hysterical, and at no time in her life was she ever far removed from physical invalidism. In early womanhood she seems to have attracted some attention as a mesmeric and spiritualistic subject. She was married three times, once divorced, and in other ways her career was a checkered one. According to a friendly authority, "her whole life up to the age of fifty had been an utter failure, as the world viewed it and as many of her more intimate acquaintances estimated it; but one may search history from the beginning and have difficulty in matching Mrs. Eddy's performance between the ages of fifty and eighty in making a million people accept her at her own valuation."

In 1862 Mrs. Eddy, at that time the divorced widow of Dr. Patterson, her second husband, visited Dr. Quimby, a mental healer (or popularly called so) at Portland, Me. She was in such condition as that she "had to be helped upstairs." She claimed

to have been healed and became a student and advocate of Quimby's teachings and methods. Many investigators declare that Mrs. Eddy obtained her doctrines from Quimby and that she obtained from him—some say purloined—manuscripts and notes on his work which became the basis of her books. Her followers undertake to refute these charges, and the founder herself impliedly asserts that Christian Science came to her as a revelation. In a letter written by Mrs. Eddy to Dr. Quimby in 1863 (from letters in possession of Quimby's son and quoted in Georgine Milmine's "Life of Mrs. Eddy") the following statement is made: "I am to all who see me a living wonder and a living monument of your power. My explanation of your curative principle surprises people, especially those whose minds are all matter." From this and other evidence it appears that Mrs. Eddy was indebted to Dr. Quimby for a cure and that he was indebted to her for an explanation of it, though it is not a matter of record that the Doctor ever acknowledged the debt. Dr. Quimby died in 1866. Later in the same year Mrs. Eddy announced her discovery of "the first purely metaphysical system of healing since the days of the apostles."

She began teaching and practicing her system, but for a number of years she gained adherents but slowly. In 1875 her book appeared, the first edition of "Science and Health," and the following year she organized the first Christian Science Association with six pupils. In 1879 she organized the First Church of Christ, Scientist, in Boston, composed of twenty-six members, with herself as pastor. This

became the "Mother Church" of the movement. It now occupies a building costing more than $2,000,000 and, according to popular report, has 45,000 members. Other Churches were formed, called branches; and while the Mother Church exercises no superior authority over other congregations, they usually follow the customs and services observed in the Boston Church. The cult has found its following mainly in the cities. New York City has twelve Christian Science Churches, the First Church congregation being housed in a temple costing more than $1,000,000. Chicago has nine organizations. Churches are found in nearly all the larger cities of the United States and Canada, also in London and Manchester, England, and Edinburgh, Scotland. There are Christian Science congregations also in most of the European countries, in Australia, South America, Mexico, and elsewhere.

Mrs. Eddy's book, "Science and Health," purports to reveal the science of God, of life, and of man. God is the only reality. All mind, life, truth, love, goodness—and throughout her book these words are capitalized and apparently endowed with as much personality as she ever attributes to God—are but manifestations or reflections of God. "Man is inseparable from God," but it is denied that he is part of God; he, too, is a "reflection of God." It is denied that the principles of healing set forth in this system are the same as mental healing, faith cure, or healing by prayer. Sickness and all the ills and woes of life, including death, are unreal and "are to be overcome by spiritual understanding of divine reality." But the whole system is extremely

metaphysical and is admittedly confusing and difficult to those who have not embraced it. As a "key" to the Scriptures, one does not have to read far in Mrs. Eddy's book to discover, if he is familiar with the Bible, that he is here in a strange land. Christian Science subverts every evangelical doctrine and robs the sacred Book of all its majesty and meaning. Mrs. Eddy claims to have read the Scriptures "through a higher than mortal sense." But, in the language of H. C. Sheldon ("Christian Science, So Called"), "she merely uses the Scriptural texts as pegs upon which to hang her stock phrases. Her exegetical notes might just as well have been attached to almost any other writings, say to passages of the Gilgamesch Epic, written in old Babylon, or to chapters of the Upanishads, composed in ancient India." "Science and Health," first sent forth as a key to the Scriptures, has been elevated above them, both in the assumptions of its author and in the veneration of her disciples. Mrs. Eddy ordained the Bible and "Science and Health" as the "impersonal pastor" of her flock; but in Christian Science Churches the reader of "Science and Health" is called the "First Reader" and takes precedence over the reader of the Bible, who is designated the "Second Reader." In the Christian Science Church its founder did not scruple to displace the sacrament of the Lord's Supper with a "Galilean Breakfast," putting into it a meaning of her own.

The Christian Science propaganda is carried on through a Board of Lectureship, attached to the Mother Church. Persons who are qualified to teach are given degrees, B.S.C. or D.S.C. (Bachelor

or Doctor of Christian Science), and they are sent out to deliver public lectures on the doctrines. There is a well organized and financed press bureau, which usually provides for the publication at length of these lectures in the press of the city where they are delivered. The Sunday services of the congregations consist of readings from the Bible and "Science and Health," hymns, prayers, and the benediction. The midweek service is devoted to testimonies and experiences.

It is one of the rules of the denomination to give out no figures as to membership. According to the last reported figures (1907), there were 1,347 "branches," or churches, and 85,096 members. In a general way it is claimed that the Church now has a million adherents throughout the world. The Clerk of the Mother Church gives out an estimate of an increase of about one hundred organizations, or new societies, a year throughout the world. Of the membership, females are in the majority in the ratio of three to one.

CHRISTIAN UNION CHURCHES.

THESE are called the Independent Churches of Christ in Christian Union and date their origin from the period of the Civil War. The movement leading to their formation began in Ohio under the leadership of Rev. J. V. B. Flack, a minister of the Methodist Episcopal Church, and arose in opposition to the enthusiasm and activity displayed among the Churches in support of the war. "Political preaching, parading," and patriotic demonstrations in sup-

port of the government were condemned. Members of many Churches who disapproved of the war spirit in the Church were gathered into separate congregations. The first Church of the new denomination was organized in Illinois in 1863 or 1864. A convention was held in 1864 at Columbus, Ohio, where representatives from various denominations gathered and laid the foundation for the new Church. After the war closed, the Churches turned their attention to efforts to promote Christian unity. They occupy at the present time a position in doctrine, practice, and purpose similar to the Churches of the Christian Connection. They reported in 1914 354 ministers, 302 churches, and 15,217 members. Their strength is mainly in the State of their origin, Ohio, but they are represented also in the States of Missouri, Indiana, and Iowa.

CHURCHES OF GOD (THE WINEBRENNERIANS).

This denomination was founded by John Winebrenner (hence sometimes called Winebrennerians), who had been previously a pastor of the German Reformed Church at Harrisburg, Pa. Winebrenner's earnest preaching, in which he denounced all worldly amusements, produced a revival in and around Harrisburg. Its progress was opposed by his own people, and he was brought under charges by officials of his denomination. Winebrenner severed his relations with his charge and his Church, but continued to preach and to lead in the revival. Other ministers in sympathy with him

met with him in 1830, and they adopted a basis of a new Church organization. The leading principles of the denomination as adopted at that time are: (1) The believers in any given place according to the divine order constitute one body, and these are God's household, or family, and should be known as the Church of God; (2) the divisions into sects and parties under human names and creeds is contrary to the New Testament; (3) the Scriptures, without note or comment, constitute the sole rule of faith and practice; and (4) there are three ordinances binding upon Christians—immersion in water in the name of the Trinity, washing the disciples' feet, and partaking of bread and wine in commemoration of the sufferings and death of Christ.

The organization of the Church consists of elderships, or conferences, of which there are seventeen, found in as many States. There is a general eldership, composed of delegates from the lower elderships, which meets quadrennially and has charge of the general interests of the denomination. In local affairs the Churches are presbyterian in government; but pastors are appointed to the various charges by the annual elderships. In doctrine the Churches generally hold Arminian and premillenarian views. The body maintains three colleges (at Findlay, Ohio, Fort Scott, Kans., and Barkeyville, Pa.) and a publishing house at Harrisburg, Pa. Extensive home missionary work is carried on, and missionaries are at work in India and other foreign fields. It has an active woman's missionary society.

Report for 1913: Ministers, 509; churches, 595; members, 41,475.

CHURCH OF GOD AND SAINTS OF CHRIST (COLORED).

THESE are sometimes called the "Black Jews," on account of their fancied claim of being the descendants of the lost tribes. It is held that the latter were originally a black people. The sect owes its origin to William S. Crowdy, who claimed to be called of God as a prophet. He founded his Church in Topeka, Kans., in 1897. The system of doctrine is presented in "Crowdy's Manual," or "The Bible Story Revealed." The Jewish Passover is annually celebrated with a mingling of Jewish and Christian rites. No authentic figures of the denomination are obtainable, but the claim is made of about one hundred churches (seven in Africa) and about 9,000 members. The largest church and denominational headquarters are at Philadelphia.

CHURCHES OF THE LIVING GOD (COLORED).

THERE are three colored bodies reported under this head in the United States Census Bulletin of 1906. No trace of them can be found in any other literature. In the reports of the above year they are classified as follows: (1) Church of the Living God (Christian Workers for Friendship), (2) Church of the Living God (Apostolic Church), and (3) Church of Christ in God. The statistics for the three bodies were: Ministers, 101; churches, 68; members, 4,286.

CHURCH OF THE NEW JERUSALEM (SWEDENBORGIAN).

THE doctrines set forth in the writings of Emanuel Swedenborg (born in Stockholm, Sweden, in 1688; died in London in 1772) form a basis of the union of his followers, who are better known as Swedenborgians. The first steps toward organization began in London in 1782, when Robert Hindmarsh, a printer, gathered a few associates into a society for reading and studying the works of Swedenborg. This association gradually took on the forms of a religious society. The result was the Church of the New Jerusalem, named after the New Jerusalem of the Apocalypse. A general conference was formed, which has met annually since 1815. In 1906 7,256 Swedenborgians were enrolled in Great Britain. Many who are enumerated as Swedenborg's followers have not severed their membership with other Churches, which is also true in this country.

The first Swedenborgian society organized in America was in 1792 at Baltimore. The various societies and Churches in the United States and Canada are associated in a general convention, which meets annually. There are also State associations. In government the New Jerusalem Church is partly congregational and partly episcopal, each local society governing its own affairs; but there are general pastors, corresponding to bishops in episcopal Churches. The service is largely liturgical, conforming to the Book of Worship published by the general convention.

Swedenborg's doctrines grew out of his experience in which he professed to have had his spiritual senses opened. His experience was unique in that he did not claim to have communication with spirits nor to have received visions or revelations; but he professed through all the later years of his life that he was a dweller within the spiritual world; that, being dead on the side of this world, he was in constant association with spiritual beings as one of them. According to Swedenborg, the Church which Christ established came to an end in 1757, and he testifies that he witnessed the last general judgment at that time in the spiritual world. A new dispensation was introduced, the beginning of the Church of the New Jerusalem, prophesied in the Revelation; and of this dispensation and Church the writings of Swedenborg contain the doctrines.

The latest published returns (1912) credit this organization with 137 ministers, 157 churches, and 9,601 members.

COMMUNISTIC SOCIETIES.

THESE embrace all societies or religious bodies observing the communal life. Those now in existence in the United States and that have, or began with, a religious basis are given. They are as follows:

The Amana Society.—There are several organizations of this society which call themselves the "True Inspiration Congregations." They are located at Amana, Ia. Immigrants from Germany founded the society near Buffalo, N. Y., whence they re-

moved during the next ten years to their present location. The community was incorporated in 1859 with provisions that all property should be held in common; that agriculture, manufacturing, and trade should furnish the means of sustenance: and that the surplus should be applied to communal improvements and for educational and benevolent purposes. Persons joining the society surrender all property and all claim to wages and are promised in return board and dwelling, support in old age and sickness, and are given an annual allowance for clothing and other expenses. It was formerly held that the person at the head of the society was under the direct inspiration of God. The temporal government is vested in thirteen trustees, who are elected annually by the male members of the society. Baptism is not practiced, and the Lord's Supper is observed only when inspired direction is given. Religious services are held every day in the week, in which Bible study and inquisitorial examination of the members are prominent. No reports of the society later than 1906 are published. At that date the community had 1,756 members.

The Church Triumphant (Koreshanity).—This society has communities in Chicago and one in Lee County, Fla. It owes its origin to Dr. Cyrus Teed, who claimed to have received a spiritual illumination in 1870 with a revelation of the system which he has denominated "Koreshanity," from Koresh, the Hebrew form of his own name, Cyrus. The Koresh theology is based upon the claim that Teed was the reincarnation of the Messiah, and many strange and extravagant doctrines, both theological

and scientific, are taught. The membership of the communities is estimated at from 5,000 to 10,000. The 1906 census reports credit them with two hundred and five members.

The Ephrata Community.—John Conrad Beissel, who withdrew from the Dunkards, founded this community in 1732 in Lancaster County, Pa. It was during Beissel's life a semi-monastic order, with many peculiarities of life and dress. Some years after Beissel's death the remaining members became incorporated as the Seventh-Day Baptists, German. They still hold the land and other property of the Beissel community, but communistic principles have been abandoned. They have about two hundred and fifty members.

The Oneida Community.—This society was founded in 1845 by John Humphrey Noyes at Oneida, N. Y. Noyes had been led to believe in the possibility of Christians living a sinless life, and he advocated other doctrines new in those times. He gathered a company of disciples first in Vermont; but the company moved to their present location, where they were organized on a communal basis. Certain teachings and practices on the marriage relation, in which temporary marriages were arranged, and on the care of children brought about strong opposition without, and the pressure of public opinion forced an abandonment of the practices. In 1881 the community was dissolved, and the society was converted into a joint stock company for manufacturing purposes, although many features of a coöperative community still remain. It numbers

about one thousand members, most of whom are employees.

The Shakers, or the Millennial Church.—The Shakers were the first to organize communistic societies in this country, and for more than a century these communistic settlements have been maintained among them. Their first community was organized at Mount Lebanon, N. Y., in 1792. This is also the largest and is recognized as the "central executive" of all the Shaker societies. The Shakers were at first a sect of the English Quakers. They appeared about 1747 as a result of a revival in which, because of their bodily agitations when under religious excitement, they came to be called the "Shaking Quakers." Ann Lee became the leader of the Shakers. She professed to have received revelations "of the way of redemption," proclaimed herself a reincarnation of the Messiah, and came to be accepted as such. She came to America in 1774 with a small company of followers and established a Church at Watervliet, N. Y. Ann Lee died in 1784, and three years later the society was placed on a communal basis. According to the Shaker doctrines, the religious history of mankind is divided into four cycles. The first included the antediluvians; the second, the Jews up to the coming of Christ; the third, from the time of Christ to the appearing of Ann Lee; the fourth and last is the present dispensation, and the Shaker Church is the embodiment of Christ's kingdom on earth. The Shakers reject the doctrine of the Trinity, holding that God is dual, male and female; that he appeared in Christ as male and in Ann Lee as female.

They also deny the resurrection of the body and the atonement. Spiritualism is a prominent doctrine among them, also celibacy. In their religious services exhortations by both men and women marching and dancing to music are prominent. In the ministry and in all the affairs of the Church men and women are on an equal footing. The Shakers have fifteen societies, found in seven States, and in 1890 had 1,728 members. The report for 1906 shows them to have only 516 members.

CONGREGATIONALISTS.

THE Congregational body may be justly entitled the mother of Churches. From it have proceeded the Baptists, Unitarians, Universalists, Adventists, Christian Scientists, and other bodies; and the parent Church still remains the predominant Protestant denomination in all the New England States except Rhode Island.

The Mayflower, landing at Plymouth, Mass., in 1620, brought the first Congregational Church to American shores. While all the Pilgrims were not members of that Church, the larger part of them had been members in Holland; and upon a division of the Church in that country, a part remaining and a part emigrating to America, it was agreed that each part thereafter should constitute a complete Church, so that the Mayflower brought over a completely organized Church which transplanted itself in America. The Church in Holland had been made up of English Congregationalists, who had fled thither to escape persecutions. English Congrega-

tionalism dates from 1580, the first organization being formed in that year at Norwich by Robert Browne, who had become dissatisfied with the Anglican Church, in which he was a minister. This body was scattered by persecutions. Other Churches of this system met a similar fate. The Church which was afterwards represented in the Mayflower colony was organized at Nottinghamshire in 1606. Two of the members of this congregation were John Robinson, who became its pastor, and William Bradford, afterwards Governor of the Plymouth Colony. The Nottinghamshire Church was broken up in 1608, and its members fled to Holland and reorganized. This Church prospered, remained harmonious, and was distinctly Congregational, in all essential particulars like the Congregational Churches of the present time.

The history of Congregationalism in America for two centuries following the landing of the Pilgrims is closely interwoven with the history of New England, where from the first it was the dominant Church. The Puritan colonists of 1628-30, members of the Anglican Church at home, found Congregationalism so well adapted to their new conditions in America that they adopted it, and until 1700 there were hardly any other Churches in Massachusetts and Connecticut. Congregationalism became practically the "State Church" of these colonies. Political suffrage was for a time limited to Church members, and until the early part of the nineteenth century the Church was supported by taxation. This condition was changed in Connecticut in 1816 and in Massachusetts in 1833.

In 1801 a plan of union was entered into with the Presbyterians concerning the formation of Churches in new settlements in the West. Under it Congregationalists moving from New England to other States usually entered Presbyterian Churches. Until the abrogation of this agreement, in 1852, Congregationalism was confined almost entirely to New England. The antislavery position of the denomination closed the Southern States to it before the war. Since 1852 the Church has grown rapidly in many of the Western States. Their numbers in the South are still small, and their work in this section is confined largely to the negroes.

In doctrine the Congregationalists agree substantially with all evangelical faiths. In their early history they held the Calvinistic position, and one of their early creedal statements was the Westminster Confession. In 1883 a commission appointed by the national council formulated a Confession, consisting of twelve articles. It is more evangelical in its statements than the older creed. But no Congregational Church is obliged to accept any creed or declaration of faith. Each Church may adopt its own creed, and many Churches do. In polity the underlying principles have been stated as being (1) the independence of the local Church and (2) the fellowship of the Churches. Stated in another way by another authority, the characteristic features of Congregational polity are freedom and fellowship—a freedom which leaves each Church to manage its own affairs, a fellowship which unites all the Churches for mutual care and coöperate action. In accordance with the principle of auton-

omy, each Church may draw up its own creed and covenant, formulate its order of worship, elect and install its pastor and other officers. It is common, however, in calling or dismissing a pastor, in forming new Churches, in cases of discipline, and in questions arising between Churches, to refer these matters to a council composed of pastors and members of neighboring Churches. Churches are associated in local and State associations and in the national council. The national council was formed in 1871 and meets triennially. It has no legislative nor judicial power over the Churches, but administers the general missionary and other interests. At its meeting in 1913 a new constitution was adopted, under which the general agencies of the denomination are correlated and placed under the advisory direction of a commission.

The Congregationalists have always been in the forefront in missionary and educational work. A missionary society was formed in Connecticut as early as 1798 and in Massachusetts a year later. The National Congregational Home Mission Society was formed in 1826 and has been active in extending Churches in new settlements. The American Missionary Association, organized in 1846, has done its work chiefly among the negroes of the South. The oldest foreign mission society in this country is the American Board of Commissioners for Foreign Missions, founded in 1810. It has planted Congregational missions in India, Turkey, Japan, China, Micronesia, Austria, Africa, Spain, and Mexico.

Congregationalists founded Harvard and Yale

Universities, and these institutions were long engaged mainly in equipping men for the ministry. The Unitarian controversy early in the nineteenth century, resulting in the loss of thirty-nine Churches to the Congregationalists and the division of nearly one hundred others, wrested Harvard from the control of the denomination. Andover Theological Seminary was established to fill its place. Other seminaries are the Atlanta, Bangor, Chicago, Hartford, Oberlin, Pacific (Berkeley, Cal.), and Yale. Including these and three important woman's colleges, the denomination has founded more than forty higher institutions of learning.

The reports for 1914 indicate 6,091 ministers, 6,129 churches, and 755,088 communicants. The report ending December 31, 1912, gives the number of ministers as 5,944, "1,932 of whom are without charges." There are in the world 14,576 Congregationalist churches and 1,402,202 members.

DISCIPLES OF CHRIST.

The movement resulting in the organization of the Church of the Disciples is often referred to among themselves as the restoration movement—not a reformation, but a restoration of primitive Christianity. Characteristic expressions of their early preaching were: "The ancient order of things;" "Where the Bible speaks we speak, where the Bible is silent we are silent;" "A thus saith the Lord, either in express terms or by approved precedent, for every article of faith and item of religious

practice;" and "Nothing ought to be received into the faith or worship of the Church nor be made a test of communion among Christians that is not as old as the New Testament."

Many of these declarations are attributed to Thomas Campbell, an Irish Seceder Presbyterian minister, who came to America in 1807. He was immediately assigned work by his Church in Washington County, Pa. His fraternity with other denominations and his indifference to the usages of his own, as instanced by his inviting members of other Presbyterian bodies to the communion, brought upon him the censure of his brethren. He withdrew from the Seceder Church, but continued to preach, mainly in the homes of the people. In 1809 he formed the "Christian Association of Washington," and a meetinghouse was built. Campbell issued a "Declaration and Address," in which he explained that "this society by no means considers itself a Church, nor do the members consider themselves as standing in that relation, but merely as voluntary advocates of Church reformation." The Declaration protested against the "bitter jarrings and janglings of a party spirit," against human opinions and creeds in the Church, and announced the purpose of returning to the original pattern laid down in the New Testament.

In the same year Thomas Campbell was joined by his son, Alexander, from Ireland, who adopted his views. The father made some efforts to unite the "Association" with the Presbyterians, but his overtures were rejected. The son showed himself of a different spirit and purpose and henceforth be-

came the champion of the cause advocated in the Declaration and Address. "A more aggressive leader was needed," says M. M. Davis ("History of the Restoration Movement"), "and the father instinctively stepped to the rear and threw his mantle over the shoulders of his son." The father laid the foundation, but the son built thereon.

In 1811 the first Church of the Christian Association was organized at Brush Run, Washington County, Pa., with twenty-nine members. Alexander Campbell was ordained to the ministry in this Church in 1812. During the same year the father and son, having previously surrendered their belief in infant baptism, changed their views on the mode of baptism, and they and their families were immersed by a Baptist minister. This change brought the Baptists into sympathy with them, and upon invitation of the Redstone Baptist Association, and "being still anxious to avoid every appearance of forming a new denomination," the Brush Run Church entered this association in 1813. Baptist churches were thrown open to Alexander Campbell, and his aggressive presentation of his views gained him a wide hearing. He held debates with Pedobaptists in which his Baptist brethren were his enthusiastic supporters. "But he was candid with them and warned them against a possible future." He is reported as having addressed to a company of Baptist preachers the statement that "I have nearly as much against you Baptists as I have against the Presbyterians."

In 1823 Mr. Campbell began publishing the *Christian Baptist*, in which he set forth views which

brought upon him widespread opposition among the Baptists. He was tried for heresy and acquitted; but Baptist Churches began to disfellowship his followers. As a result the Brush Run Church withdrew from the Redstone Association and joined the Mahoning Association, in Eastern Ohio. The Mahoning Association became so leavened with Campbell's teachings that it disbanded, and the Churches joined the new movement almost in a body. The rupture with the Baptists was brought about, according to Vedder, a Baptist historian, on account of the practice of baptism "unto the remission of sins," which Campbell was advocating. Davis, the historian of the Disciples, agrees, but mentions other differences, as those involving the subjects of conversion, creeds, the administrator in baptism, the use of the Lord's Supper, the reception of members, and the call to the ministry. The same author says: "No exact day can be named as the time of this sad occurrence [the separation], for it came about gradually and consumed several years in its consummation; but we may date it 1830. After this the followers of Mr. Campbell were called Christians, or Disciples of Christ, or the Christian Church, the legal title being the Church of Christ at such and such a place." The names commonly applied by outsiders and opposers of the movement were "Restorationers" and "Campbellites."

Mr. Campbell was early assisted in spreading his views by a great number of preachers, many of them recruits from other Churches, mainly from the Baptist, and some of them raised up by the movement. The most famous of these was Rev.

Walter Scott, an Ohio evangelist, through whose influence the practice of baptism "for the remission of sins" began about 1827. The new doctrines found their readiest acceptance in Ohio, Kentucky, Western Virginia (afterwards West Virginia), Indiana, Missouri, and Tennessee. And in this territory "not only individuals by the hundreds and thousands were saved, but often entire congregations swung into line. . . . Baptist congregations would vote out the Philadelphia Confession and vote in the New Testament in its place. And not only Baptists, but Presbyterians, Universalists, Lutherans, Methodists, and Episcopalians, in large numbers were reached. The Deerfield Methodist Church came in as a whole." During this period the forces abroad were ably assisted by Mr. Campbell, not only in preaching and debating tours, but by his editorial work on the *Christian Baptist.* "This paper kept up a raking fire all along the line of religious discussions, but it was specially severe at certain points. One of these was the clergy, and he handled them without gloves. He characterized them as hireling priests, textuary divines, and scrap doctors. . . . He scored them for their clerical dress, their sanctimonious speech, their long-faced piety, their devotion to party, and their claim to a special divine call."

The largest and most important accession in one body to the Campbell movement was the union with it of Rev. Barton W. Stone and some fifty Churches of his following in Kentucky, Tennessee, and Ohio, the union occurring in 1831. The Stone movement began in Kentucky in 1804, when, as a result of

great revivals in that section, Stone, with a few other ministers, left the Presbyterian Church and formed an organization, taking the name of Christian. Mr. Campbell's biographer, Dr. Richardson, contrasts the two parties to the union as follows: "In one [the Stone party] the protracted meeting was prominent, and converts were multiplied; in the other the mists and clouds of theological speculation were dissipated, and the Church of the apostolic days was being brought back into view."

For the next thirty-five years, or until his death, in 1866, Alexander Campbell was the foremost figure in the movement. He traveled thousands of miles, preached, lectured, held public discussions, and was a voluminous writer, his publications numbering some sixty volumes. He founded Bethany College, West Virginia, in 1840, "with the Bible as a textbook." In 1847 he traveled and preached in Great Britain, where he found Churches called Churches of Christ, of independent origin, but holding much in common with his views.

One of Campbell's books, "The Christian System," is the best-known treatise on the doctrinal position of the Disciples; but a tract entitled "Our Position," by Isaac Errett, is held to be the best brief statement of their faith. This authority, after naming the points of agreement with other evangelical bodies, sets out the particulars in which the Disciples differ. These are: 1. On the division of the Scriptures. The Disciples hold that, while both Testaments are inspired, the Old Testament was authority for the Jews; the New Testament is now of authority for Christians. 2. The Disciples re-

pudiate the theological and philosophical speculations of Trinitarians and Unitarians and reject all unauthorized forms of speech on questions which transcend human reason, insisting only on the words given in the Scriptures concerning the Father, Son, and Holy Ghost. 3. They repudiate all human authoritative creeds. "We do not object to publishing what we believe and practice, but we refuse to accept any such statement as authoritative or as a test of fellowship." 4. "With us the divinity and Christhood of Jesus is the creed of Christianity, and we demand no other faith in order to baptism and Church membership. In matters of opinion, touching which the Bible is either silent or obscure, we allow the largest liberty." 5. "While recognizing the agency of the Holy Spirit in conversion, we repudiate all theories of spiritual operations and all theories which rule out the Word of God as the instrument of regeneration and conversion or which regard regeneration as a miracle, leading men to seek for evidence of acceptance with God in supernatural tokens rather than in the definite and unchangeable testimonies and promises of the gospel." 6. "We insist on the meaning of baptism, according to the divine testimonies, that it is for the remission of sins. Concerning the Lord's Supper, we invest it not with the awfulness of a sacrament, but regard it as a memorial feast and keep it on every Lord's day, recognizing neither open nor close communion." 7. "The Church of Christ—not sects—is a divine institution. We do not recognize sects, with sectarian names and symbols, as branches of the Church of Christ, but as unscriptural and anti-

scriptural and therefore to be abandoned for the one Church of God which the New Testament reveals. That God has a people among these sects we believe and call on them to come out from all party organizations. We urge the Word of God against human creeds, faith in Christ against faith in systems of theology, obedience to Christ rather than to Church authority, the Church of Christ in place of sects, the promises of the gospel instead of dreams, visions, and marvelous experiences as evidences of pardon." On the subject of the design of baptism this author explains that "regeneration must be so far accomplished before baptism that the subject is changed in heart, and in faith and penitence must have yielded up his heart to Christ, otherwise baptism is nothing but an empty form. But forgiveness is something distinct from regeneration; forgiveness is an act of the sovereign, not a change of the sinner's heart; it needs to be offered in a sensible and tangible form, such that the sinner can seize it and appropriate it. . . . In baptism, therefore, the sinner appropriates what the mercy of God has provided and offered in the gospel."

In point of Church government, the Disciples agree with the Congregationalists and Baptists, with the exception that the distinction between clergy and laity is not known. They have elders, or bishops, deacons, and evangelists; but in the absence of a minister the members meet in worship, observe the Lord's Supper, and any member may administer baptism. No ecclesiastical courts are recognized, but it is now becoming somewhat gen-

eral to refer cases of discipline to a committee for final decision. Churches are organized into district, State, and national conventions; not for discussion or decisions in matters of doctrine or discipline, but only for coöperation in the benevolent work of the denomination.

The history of the Disciples has not been without controversies within its own ranks. The slavery question seriously threatened the integrity of the body, but it came through the war without a division. The communion question, as to whether unimmersed persons should be invited to the Lord's table, was long a subject of controversy. The more general conclusion reached, though it was not unanimous, was that indicated above, that "we neither invite nor exclude." Another subject of controversy, and which proved more serious than any other in its consequences, was the question of instrumental music in the churches. The differences on this subject reached an acute stage about 1870. Those who opposed the organ in worship generally also opposed missionary societies. Feeling ran high, and hundreds of congregations became divided. The division has never been healed, but rather have the parties in this controversy grown wider apart. "The rupture at this point," says Davis, "is the most serious matter yet encountered in the plea for Christian union. It shows our inability to fully illustrate this glorious plea." The two parties resulting from this division are now generally known by the name of the Church of Christ, or the Conservatives, who do not use instrumental music in their worship, and the Disciples of

Christ, or the Progressives, who are more in line with other evangelical Churches in their worship and in their wonderful growth and activities.

The educational work of the Disciples began with the founding of Bethany College, West Virginia, in 1840. Alexander Campbell was its founder and first president. The institution has an endowment of $360,000 and two hundred and fifty students. Transylvania University, Lexington, Ky., and Drake University, Des Moines, Ia., are two leading institutions under the control of the Disciples, with property valued at $700,000 each and endowments of about $500,000 each. Hiram College, Hiram, Ohio, founded in 1849, had for its second president James A. Garfield, afterwards President of the United States. Texas Christian University, Fort Worth, Tex., Phillips University, Enid, Okla., Cotner University, Lincoln, Nebr., and Virginia Christian College, Lynchburg, are other flourishing colleges. The denomination, all told, owns or controls about thirty-seven schools and colleges.

The American Christian Missionary Society, a home mission agency, was organized in 1849. It has been instrumental in establishing about four thousand Churches. The headquarters are at Cincinnati. The Christian Women's Board of Missions was organized in 1874. Its activities extend to both home and foreign fields. The Foreign Christian Missionary Society dates from 1875. It sustains work in Japan, China, the Philippines, India, Africa, Cuba, and in some European countries. An undertaking of the greatest significance is the "Men and Millions Movement," launched at a meet-

ing in St. Louis in 1913. It contemplates the raising of $6,000,000, $1,000,000 of which was pledged by a wealthy layman, for distribution among the various benevolent boards of the Church. The campaign also looks to the enlistment of one thousand new recruits for the mission fields at home and abroad.

Statistics: Church of Christ reports for 1906 (no later figures published): Ministers, 2,100; churches, 2,649; members, 156,658.

Disciples of Christ, membership by States, from the Yearbook, 1915, issued by the American Christian Missionary Society:*

Alabama	6,000	Michigan	12,240
Arizona	1,269	Minnesota	4,175
Arkansas	28,000	Mississippi	9,200
California, North	14,000	Missouri	150,000
California, South	16,827	Montana	3,200
Colorado	10,508	Nebraska	23,042
District of Columbia, Maryland, and Delaware	7,678	New England	3,019
Florida	3,242	New Mexico and West Texas	2,571
Georgia	16,500	New York	10,400
Idaho, North	1,726	North Carolina	16,277
Idaho, South	2,200	North Dakota	1,000
Illinois	115,000	Ohio	100,000
Indiana	140,000	Oklahoma	35,000
Iowa	65,000	Oregon	17,000
Kansas	66,939	Pennsylvania, East	9,292
Kentucky	168,675	Pennsylvania, West	24,590
Louisiana	3,000	South Carolina	2,096
		South Dakota	2,000

*The figures from many States are estimates—*e. g.*, Alabama, 3,925 members reported; 19 Churches out of 55 not reporting; total estimated membership, 6,000.

Tennessee	40,000	Wisconsin	2,600
Texas	164,000	Wyoming	518
Utah	200		
Virginia	30,404	Total, U. S.	1,363,163
Washington, East	7,700	Canada	7,349
Washington, West	11,000	Foreign fields	45,945
West Virginia	15,075	Total, world	1,416,457

The Disciples report but an insignificant increase during the past year, "due to imperfect reports and separation from conservative brethren." The number of Churches is 8,524, as compared with 9,099 the previous year. This decrease is due in part to the elimination of Churches which were "mere names" in the previous year's reports and in part to the fact that many of the more conservative Churches in the Southern States insist that their congregations shall not be included in these reports. About one-third of the Churches, or 2,748, are listed as having no regular pastor in charge. Total white preachers, 5,634; colored, 525.

United Christian Conference of the Disciples of Christ.—The following is taken from the World Almanac for 1915: "This is a new department of the denomination commonly known as the Christian Church, or Disciples of Christ, otherwise called 'Campbellites.' This 'Church of Christ' is in the United States divided into about three parties: the 'Antis,' or Reactionary party, about 150,000 in numerical strength; the 'Conservatives,' or Conventional sort, 800,000 strong; and the 'Progressives,' or Conference kind, the latter, about 50,000 in number, having organized a national office at Portland, Oregon, when in 1911 the American Convention met

at that place in national convention and a bishop was elected with headquarters in Portland, Oregon. Soon after this the new department was incorporated in the name of the 'United Christian Conference of the Disciples of Christ,' and the Rt. Rev. St. D. Martin was elected as their bishop. The *Christian Century*, a weekly organ published at Chicago, is recognized as their journalistic leader. They also have Eastern headquarters at Newark, N. J., and a bishop at that point, the Rt. Rev. J. D. Meade, who supervises the affairs of the Eastern States."

EVANGELICAL CHURCHES.

WHILE not usually classified among Methodist bodies, the Evangelical Association is Methodistic in doctrine, polity, and in spirit, and it is represented in the Methodist Ecumenical Conferences. Its founder, Jacob Albright, was at one time a minister in the Methodist Episcopal Church.

Albright was a German, born in Pennsylvania in 1759. The low religious condition of his own people around him led him to undertake a religious revival among them about 1790. His efforts met with success, and, like the founder of Methodism, he was soon confronted with the problem of taking care of his converts. The leaders of his own denomination "did not wish to do work at that time among the Germans of this country," and Albright organized his converts into separate societies, the first organization being formed about 1800. The first conference was held in 1807, at which Albright

was elected bishop. Two years later a discipline, similar to that used in the Methodist Episcopal Church, was published. Albright's followers were at first called the "Albright people," or the "Albrights," but later the name Evangelical Association of North America was taken. While this movement was begun among the German people, it has now its largest membership among English-speaking people.

Differences of long standing culminated in 1890 and 1891 in the trial and suspension of the three bishops of the Association. In October, 1891, two bodies, each claiming to be the legal general conference, met, the one in Philadelphia, the other in Indianapolis. The courts were resorted to, and their decisions were generally in favor of the Indianapolis conference. The opposite wing organized the United Evangelical Church at Napierville, Ill., in 1894.

Both branches have extensive publishing, educational, and missionary interests, and the two bodies report an increase of more than 50,000 members since 1906. Statistics for 1914: Evangelical Association—ministers, 1,031; churches, 1,663; members, 115,243. United Evangelical Church—ministers, 538; churches, 935; members, 75,050. The denomination is strongest in the States of Pennsylvania, Ohio, and Illinois.

FRIENDS.

The founder of the Society of Friends, or Quakers, was George Fox, who, becoming dissatisfied

with the religious conditions in England, began preaching about 1647. He traveled through England on foot and soon drew around him a considerable following. One of Fox's early converts was Margaret Fell, a woman of prominence, who became one of his strongest supporters. From her house a band of sixty Quaker missionaries went forth to preach the doctrines of the new faith. The labors of Fox and this band of preachers were attended by great spiritual power, and thousands of adherents were gathered. On account of some doctrines preached, as advising against oaths, the payment of taxes for the support of the State Church, and against obedience to all laws deemed by them iniquitous, the Friends came into conflict with the government, and thousands of them were imprisoned and subjected to persecution.

After many rebuffs the movement took hold in the American colonies in New England as early as 1660. George Fox himself made a preaching tour of the colonies in 1673-81. But the most important enterprise in the history of the Society in this country was the settlement of Pennsylvania by William Penn and a company of his brethren, beginning in 1682. This colony was controlled by the Friends for more than seventy years.

Soon after the cessation of persecution (about 1680) the Friends lost much of their aggressiveness and began to turn their attention to internal organization and discipline. Much attention was also given to works of philanthropy and against slavery. From this time there was a steady decline in membership. In 1827 a schism occurred in the societies

in Pennsylvania, New York, Ohio, and Indiana, due to the preaching of Elias Hicks, a prominent Friend, who taught doctrines closely resembling Unitarian views. The followers of Hicks came to be known as the Hicksite branch. In 1840 another separation from the main body occurred, although not so serious nor distinct as before, the point of controversy being as to the relative authority of the Scriptures and the Spirit. Those who separated are known as the Wilburites, from John Wilbur. Since 1871 the Friends have been active supporters of foreign mission work.

The doctrine emphasized in the preaching of George Fox and the distinctive doctrine held by the Friends from that day is that relating to the "inner illumination and guidance of the Holy Spirit" in the individual believer. This doctrine lies at the root of all their special doctrines and explains the peculiar nature of their meetings. The Friends meet and usually remain in silence, in meditation, worship, or self-examination, until some one is moved by the Spirit to speak. In their view all believers are "priests unto God," and any person, old or young, male or female, who feels so called has the authority to teach or to preach. The ordinances of baptism and the Lord's Supper are not observed, their belief being that the baptism of the Spirit and communion with the Father and the Son meet all Scriptural necessities.

The societies are associated in monthly, quarterly, and annual meetings. These meetings appoint overseers for the membership and elders for oversight of the ministry. It has become noticeable of

late that the distinctive Quaker garb is being laid aside and that the characteristic "thee" and "thou" of their speech is falling into disuse. The Society maintains several educational institutions, among them being the William Penn Charter School, Philadelphia, founded by William Penn, and Bryn Mawr Woman's College, at Byrn Mawr, Pa.

There are four divisions of the Friends in this country, as follows: The Orthodox, the most numerous branch, strongest in Ohio and Indiana; the Hicksite, strongest in Pennsylvania; the Wilburite, found mainly in Indiana and Iowa; and the Primitive, with an insignificant scattered membership. The total figures for all bodies are: Ministers, 1,476; churches, 1,167; members, 124,216.

FAITH ASSOCIATIONS.

In the United States census reports of religious bodies for 1906 there are fourteen sects or associations classified as Evangelistic Associations. In the *Bulletin* of the Federal Council of Churches (1914) these are reduced to nine, some of the earlier ones having become disorganized or united with others and are classified under the head of Faith Associations. In origin many of them are Methodistic, and nearly all emphasize the doctrine of holiness or sanctification as a second work of grace. They are as follows:

1. Apostolic Faith Movement. Originated in a revival at Topeka, Kans., 1900. Headquarters at Los Angeles, Cal., with centers also at Houston,

Tex., and Spokane, Wash. Membership in 1906, 538.

2. Penial Missions. Membership, 703.

3. Metropolitan Church Associations. Developed from the Metropolitan Methodist Church, Chicago, 1894. Headquarters are at Waukesha, Wis. This branch is known as the "Burning Bush." Membership, 466.

4. Hepzibah Faith Association. Formed in 1892 at Glenwood, Ia. Membership, 293.

5. Missionary Church Association. Organized in Indiana in 1898. Membership, 1,256.

6. Heavenly Recruit Church. Organized in Indiana in 1885. Membership, 938.

7. Apostolic Christian Church. An organization formed about 1850 among the German Swiss immigrants, emphasizing the doctrine of entire sanctification. Membership, 4,558.

8. Christian Congregation. Formed in 1899 at Kokomo, Ind. Membership, 395.

9. Voluntary Missionary Society (colored). Organized in Alabama in 1900 in protest against the Methodist system of financial assessments. Membership, 425.

In addition to those listed above, there are other similar organizations.

The Free Christian Zion Church of Christ (Colored) was organized in Arkansas in 1905 by colored Methodist ministers on account of dissatisfaction with financial assessments. Membership, 1,835.

The Lumber River Mission, an organization composed of Holiness Methodist Churches in North Carolina. Membership, 265.

The International Apostolic Holiness Union, founded at Cincinnati, Ohio, in 1897 by Martin W. Knapp. Reported in 1906, 2,774 members.

There are a large number of local organizations, known by a great variety of names, which are active in evangelistic and charitable work and which are popularly known as Holiness bodies, but there are no published estimates of their membership.

FRIENDS OF THE TEMPLE.

A SMALL body, originating in Germany, which has for its purpose the setting up of the kingdom of Christ on earth, with Jerusalem for its capital. It is expected to restore the temple and the ancient theocracy of Israel. A colony has been planted in Palestine, but the adherents of the movement, never very numerous, are diminishing. In 1906 there were three hundred and seventy-six members in the United States.

GERMAN EVANGELICAL PROTESTANTS.

THIS is the name given collectively to a number of independent German Churches, found chiefly in Ohio and Pennsylvania. They have ministerial associations, in which matters of mutual interest are discussed, but otherwise there are no interchurch organizations. Their theology is very liberal, the individual believer being left to his own interpretation of Scripture. In 1906 these Churches reported 59 ministers, 66 churches, and 34,704 members.

GERMAN EVANGELICAL SYNOD.

THIS represents in the United States the State Church of Prussia, which is composed of a union of Lutheran and Reformed elements. According to an official statement, "the object and purpose of the German Evangelical Synod in general is the advancement and extension of the kingdom of God, but especially the establishment and expansion of the Evangelical Church among the German population of the United States."

The Synod was organized near St. Louis, Mo., in 1840. Other German synods have since united with it. The Synod is divided into eighteen districts, which hold district annual conferences. There is a general conference, which convenes every four years. The body carries on through various boards extensive educational, missionary, and benevolent work. Both parochial and Sunday schools are maintained. The work of the denomination is done almost exclusively among the German population, but in recent years a few English-speaking Churches have been organized. This body is most numerous in the States of Missouri, Illinois, and Ohio. Statistics for 1914: Ministers, 1,058; churches, 1,365; members, 290,803.

GREEK CATHOLIC, OR EASTERN ORTHODOX, CHURCH.

THIS is the general name for one of the three grand divisions of Christianity—Greek, Roman Catholic, and Protestant—and refers to all those

Churches which adhere to the Greek rite in distinction from the Latin, or Roman. The full official title is the "Holy Orthodox Catholic Apostolic Eastern (or Oriental) Church." The title designates its origin and geographical territory and its "orthodoxy" or adherence to the system of doctrine and discipline formulated by the seven early ecumenical councils.

The division of the ancient Church into the Eastern, or Greek, wing and Western, or Roman, occurred in the ninth century. They were never organically united, but grew up together and cooperated in the early extension of Christianity and in the early ecumenical councils. But from the beginning they differed in tradition, nationality, and language. The growth of the papacy in the West laid the foundation for the final rupture, the conflict between the pope of Rome and the patriarch of Constantinople finally resulting in each excommunicating the other. The chief doctrinal difference between the Eastern and Western Churches is the "Filioque" addition to the Nicene Creed made by the Roman Church, making that creed declare that the Holy Spirit proceeds from the Father "and the Son," the Greeks holding that the procession is from the Father only, as originally stated. The Greek Church differs from the Roman in other important particulars, as follows: Rejection of the papacy; celibacy is not practiced, priests being allowed to marry once; baptism among the Easterns is by trine immersion, sprinkling, as practiced by the Romans, being held to be "an unchristian innovation"; the attitude in prayer is standing, ex-

cept at Pentecost, when the worshipers kneel; infants are confirmed and admitted to the communion at baptism. The Greeks have an elaborate ritual, like the Romans. They accept the first seven ecumenical councils, but reject all the Western councils. They are not strongly committed against Protestantism, as the reform movement never came into active conflict with the Eastern Church. The effort made by a patriarch of Constantinople to engraft Calvinism upon the Greek theology failed completely, and the innovator was strangled to death and his body thrown into the Bosporus (1638). Secession from the Orthodox Church is rigidly prohibited. "No one can be converted in Russia from one religion or sect to another except to the national Orthodox Church, and all the children of mixed marriages where one parent belongs to it must be baptized and educated in it."

The Eastern Church is divided into fifteen branches, each independent of the other. The communion embraces the Greek, Russian, and Slavonic nationalities and is found chiefly in Turkey, Greece, Servia, Roumania, Russia, some parts of Austria, in Western Asia, and, chiefly by immigration, in the United States. The largest branch is the Church in Russia, ruled by the Russian Holy Synod, although the Czar is the recognized head of the Church. The estimated membership of all the various branches throughout the world is 150,000,000.

In the United States there are seven branches of the Eastern Orthodox Church; but, as in the Old World, all are one in doctrine, discipline, and wor-

ship, and all are subject to ancient canon law as to government. The Russian Church has precedence over other branches, for the reason that she was first to be planted in this country. All Slavonic branches, excepting the Bulgarian and the Syrian Church, are under her rule. The Greek branch is under the Synod of Athens. The following are the latest obtainable figures for the various branches in the United States:

Armenian Apostolic	55,000
Russian Orthodox	65,000
Greek Orthodox	175,000
Syrian Orthodox	43,000
Servian Orthodox	60,000
Roumanian Orthodox	20,000
Bulgarian Orthodox	20,000
Total	438,500

JEWISH CONGREGATIONS.

The Jewish population of the world is given in round numbers at 11,300,000. Of this number, nearly one-half, or 5,400,000, are in Russia and 2,100,000 in Austria-Hungary. There are 2,150,000 Jews in the United States and 100,000 in Canada.

Jews at an early date, as exiles from Spain and Portugal, settled in the American colonies. They are found in New Amsterdam as early as 1652. They were joined by others from Brazil; but the Jewish settlers were not welcomed, and they moved to Rhode Island, where the first synagogue was organized about 1655. The old synagogue is still

standing at Newport. Pennsylvania, Georgia, and the Carolinas were the next places of settlement. The Jews readily attached themselves to their new asylum and showed themselves patriots when the break came with England. A member of the Newport synagogue gave $10.000 to finish the Bunker Hill monument.

Religiously, the Jews may be said, in a general way, to hold the ancient faith of their fathers, but they are not united in their views and customs. Modern Judaism has three divisions, not strictly applied nor everywhere applied alike. The Orthodox Jews hold strictly to the Old Testament as the Word of God, and with equal veneration and strictness they observe the traditional body of laws, statutes, and customs expounded by the rabbis of the Talmuds and handed down through the generations by tradition. The codification of these laws and customs, made by Rabbi Joseph Caro in the middle of the sixteenth century, is authoritative in all the minutest details of Jewish life.

The Conservative congregations, in common with the Orthodox, accept both the written and the oral law, but are less strict in their observance.

The Reformed Jews hold a different attitude toward both the acceptance and the observance of the written and oral law. Liberal ideas as to the inspiration of the Bible and the development of revelation and tradition are the rule among them, and great concessions are made to the spirit of the times and the conditions of modern life. In Germany and the United States Sunday services are being intro-

duced in addition to the regular Sabbath observances, and in a few places, notably Chicago, the Sabbath service has been entirely discarded.

The rites and ceremonies which are generally observed vary. The Sabbath is still strictly observed by the Orthodox. They also rigidly observe the two festivals of New Year and the Day of Atonement in September and October and the Passover festival in March or April. The Pentecost festival, at the end of May or the beginning of June, is observed by the Reformed Jews, among whom it is a day of confirmation. The Feast of Tabernacles is still generally observed. The dietary laws of Moses are universally observed by the Orthodox Jews.

The Jews have no religious head. Each congregation is autonomous and a law unto itself. But congregations coöperate in many ways. There is a Union of American Hebrew Congregations, the Young Men's Hebrew Association, the National Council of Jewish Women, and other general societies. According to the latest official reports, there are 1,769 Jewish congregations in the United States and 1,084 rabbis. Only the heads of Jewish families are usually members of synagogues. The number of heads of families reported is 143,000. Counting on the same basis as other Churches, it is estimated that there are from 1,750,000 to 2,000,000 members of the faith in this country. In Jewish population the State of New York contains upward of 1,000,000; Pennsylvania has 150,000 and Illinois 110,000, Massachusetts 90,000 and Ohio 85,000.

LATTER-DAY SAINTS, OR MORMONS.

The Church of Jesus Christ of Latter-Day Saints, better known as the Mormon Church, was organized April 6, 1830, at Fayette, Seneca County, N. Y., with six members. Joseph Smith, its founder, was a native of Vermont, whence he moved in boyhood with his parents to Western New York. The elder Smith was known as a roving money digger and water witch, and the family is said to have lived a hand-to-mouth existence. Joseph while a boy took up his father's calling and is reported by his neighbors to have miraculously discovered a "peep stone," by which he claimed to be able to find hidden treasure. This earned him the nickname of "Peep-Stone Joe." His operations carried him frequently into Pennsylvania, where in 1827, at the age of twenty-two, he eloped with and married the daughter of a respectable farmer.

Smith's visions and revelations began when he was only fourteen years of age. Revival meetings had turned his attention to religion, but denominational disputes left him greatly unsettled as to which one of the many Churches he should join. According to his own account, he determined to commit the matter to the Lord in prayer in response to the Scriptural invitation of James i. 5. While thus engaged in the woods near his father's house "he beheld two glorious personages, wrapped in a brilliant light, standing above him in the air." He was told in response to his inquiries that he should join none of the Churches, that all were wrong, and that the true gospel would soon be restored to men. Three

years later, "after Joseph had retired for the night and was engaged in prayer, the room was filled with light, and the angel Moroni appeared, who, among other disclosures, revealed the hiding place of certain golden plates, upon which was recorded the fullness of the everlasting gospel." The prophet received these plates from the angel, the date being set down as September 22, 1827, and with the plates "two stones in silver bowls, deposited with the record, constituting what is called the Urim and Thummin, which God had prepared for the purpose of translating the characters of the record." With the aid of these supernatural spectacles Smith translated the record, which was published in 1830 as the Book of Mormon. The plates were returned into the keeping of the angel.

In close association with Smith in the publication of the Book of Mormon and in the organization of the Mormon Church were Sidney Rigdon, Martin Harris, and Oliver Cowdery. Prefixed to the publication is the sworn statement of Harris, Cowdery, and Peter Whitmer that they had seen the plates from which the book had been transcribed. Harris had been in turn a Quaker, Universalist, Baptist, and Presbyterian, but "always a dreamer and fanatic," affirming that he had visited the moon. Harris mortgaged his farm in order to provide for the publication of Smith's book; and as the sale was slow, he forfeited his property. Cowdery was a schoolmaster who served as Smith's amanuensis. All three witnesses who certified to the authenticity of Smith's manuscript later fell away from Mor-

monism and declared their previous testimony to be false.

The Book of Mormon has fifteen divisions, or books, which purport to have been written by as many different hands. It sets forth the history of certain imaginary races of people who anciently inhabited America. One tribe, called the "Jaredites," came directly from the Tower of Babel. The second race came directly from the city of Jerusalem. The Jaredites were destroyed. The remnant of the Israelitish settlers are the American Indians. The book teaches that Jesus Christ made his appearance on this continent after his resurrection and planted the true gospel and instituted the sacraments and the order of priesthood and Church powers. But the American people were cut off in consequence of their transgressions, and the last of their prophets, Mormon, was charged to write the gospel and hide it in the earth. The golden plates dug up by Joseph Smith, therefore, bring to light in these latter days the book of the prophet Mormon.

Non-Mormon theories as to the origin of the Book of Mormon usually agree in connecting it with a certain manuscript entitled "Manuscript Found," by Solomon Spaulding, containing an imaginary account of the origin of the American Indians. Credible evidence goes to show that this manuscript was accessible to Rev. Sidney Rigdon for more than two years before the publication of the Book of Mormon and that Rigdon and Smith were associated during this time. Rigdon had been a printer in Pittsburg, where the manuscript had been sent for publication and later became in turn a Baptist and

a "Campbellite" preacher. Internal evidence of the book strongly reflects the preaching of Rigdon and the religious disputes of the times. In the language of one investigator, "It is not specially important to know who edited the Spaulding story and developed it into the present Book of Mormon. But all the evidence points to Sidney Rigdon, and it points to no one else. His 'speech bewrayeth' him in the employment of phraseology to which he had become accustomed while associated with the brethren of that denomination," referring to his affiliation with the movement just beginning under Campbell. (R. G. McNiece, D.D., "Mormonism: Its Origin, Characteristics, and Doctrines," article in the *Fundamentals*.)

In 1831 Joseph Smith and a small company of "converts" moved to Kirtland, Ohio, where they found a more inviting field for their doctrines. Missionaries were sent out, and as a result of their labors the new Church numbered within a few months more than twelve hundred members. Communal business enterprises were established, among them a bank, with Smith at its head. The bank failed. Judicial proceedings were begun against the prophet, but in obedience to a revelation he fled to Missouri, whither many of the saints had preceded him.

Smith found his people in sore straits in Missouri, due to the hostility among the "Gentiles," or non-Mormons. The State government assigned the Mormons a place of residence in the thinly settled western portion of the State, and here the town of Far West was founded. The enmity of the Gen-

tiles led to the formation among the Mormons of the "Danite Band," a secret order sworn to obey any behest of the Church against property or life. It was here also that the tithing system was introduced. But peace for the saints was short-lived in the new Zion. The Church leaders came under suspicion of misappropriation of trust funds, and many prominent members forsook the organization. Conflicts again broke out between Mormons and Gentiles and between the Mormons and the State authorities. A general exodus of the saints followed, about fifteen thousand crossing into Illinois. The troubles of the new sect had attracted wide attention; and as missionaries continued to go far and wide, even to England, bringing in hundreds of recruits and sympathizers, Smith immediately began to plan a new Zion on a larger scale. The tithing system kept the coffers of the Church full. In obedience to a "revelation," he laid out the city of Nauvoo, on the banks of the Mississippi, in Hancock County, Ill. It was the prophet's purpose to found a theocracy, with himself at its head as God's vicegerent. At Nauvoo Smith attained his greatest eminence and power in the Church. His headship was undisputed in both temporal and spiritual affairs of the community. He took the title of "Prophet, Seer, and Revelator, Apostle of Jesus Christ and Elder of the Church." It is recorded that in 1842 eight ships were chartered to transport the converts from England to America. The ambitions of the prophet knew no bounds, and in 1844 he announced for the Presidency of the United States.

It was at Nauvoo that the doctrine of polygamy

was first announced. There are evidences that it had been practiced long before in Ohio and Missouri; but owing to the antagonism which it was feared the practice would arouse, it was kept within close bounds until the saints should grow stronger in numbers. At Nauvoo the doctrine seems to have been announced in obedience to a convenient revelation to quiet the indignation of Smith's wife at his profligacy.

But the prophet's career was nearing its close. Internal dissensions arose over the plural wife doctrine and on account of Smith's autocratic government. Riots broke out, and many of the citizens fled. Public indignation ran high among the Gentiles, and a movement was set on foot to drive the Mormons out of the State. Both sides took up arms. Smith and his brother Hyrum were arrested on a charge of treason and lodged in the jail at Carthage. Here, notwithstanding the presence of twelve hundred State militia, on the night of June 27, 1844, a mob assaulted the jail and shot to death Joseph and Hyrum Smith.

After the death of their leader the Mormons split up into different followings, according as rival claimants for the prophetic office were acknowledged. One J. J. Strang loudly proclaimed his right to succeed the prophet and led off a company to Wisconsin, where he established a "kingdom" on an island in Lake Michigan. In 1856 he was shot and killed in a row, and his followers dispersed. The ever-prominent Sidney Rigdon secured a following, but his movement soon came to naught. A still larger company took the name of "Young Joseph-

ites," after Joseph Smith, Jr., and formed the Reorganized Church of Jesus Christ of Latter-Day Saints. (See below.) But the main body of the Mormons acknowledged the claims of Brigham Young, "the lion of the Lord."

Young was a man of great native force and ability, but with limited education and wholly without culture. He had embraced Mormonism in New York in 1832 and soon joined the prophet at Kirtland. He had rendered notable service to the Church as missionary, as one of the Quorum of Twelve Apostles (instituted in 1835), and it was he who had directed the movement from Missouri into Illinois during the troublous times of 1838. The crisis in Mormon affairs following Smith's death led to the plan of a migration to a locality beyond the borders of civilization where the saints might be free from molestation. Young organized and conducted the expedition which, beginning in 1846, succeeded by the close of 1848 in transferring the larger body of Mormons to the valley of Great Salt Lake, in Utah.

Brigham Young's administration of the affairs of the Church, beginning in 1844, continued until his death, in 1871, during which time he exercised absolute sway. He not only completed and perfected the Mormon hierarchy and largely refashioned and gave effect to the body of Mormon doctrines, but founded an important State. He extended the missionary forces of the Church and brought into the valley a constant stream of new adherents to the faith. Under the presidency of Brigham Young polygamy became the rule among the Mormons.

Young himself was, first and last, the husband of twenty-five wives and the father of fifty-six children.

Since the death of Young the Mormon hierarchy has had at its head successively John Taylor, Wilford Woodruff, Lorenzo Snow, and the present incumbent, Joseph F. Smith, a son of Hyrum Smith. The system of government in the Church has at its head the President, who succeeds also to the office of "prophet, seer, and revelator" instituted by Joseph Smith. The President, with his two counselors, is called the First Presidency. The Quorum of Twelve Apostles constitutes a sort of traveling episcopacy, or overseers, under the direction of the First Presidency. Next in order are the Seventies, or seventy elders, who are under seven presidents. The seventy elders, with their presidents, constitute the Melchizedek, or Higher Priesthood. The Aaronic, or Lower Priesthood, consists of priests, teachers, and deacons. The territory of the Church is divided into "Stakes of Zion," in distinction from Zion proper, which is in Jackson County, Mo., where the saints expect to gather at last to receive the returning Christ. The stakes are divided into wards. Each stake has a complete hierarchy, a miniature copy of that over the entire Church, and each ward has a bishop, who is assisted by under officers.

According to a Mormon statement, their system "consists of doctrines, commandments, ordinances, and rites revealed from God to the present age." The Bible is accepted "in so far as it is correctly translated. We also accept the Book of Mormon

as the Word of God." But such liberties have been taken with the Bible as to leave it without any meaning to a Mormon, and the Book of Mormon is but a historical relic as an authority in comparison with the body of divinity which has grown up through the revelations of the prophets of Mormonism. "The first principle of Mormonism is belief in a present and progressive revelation." The outline of Mormon beliefs, so called, which is handed out to non-Mormons by the Mormon missionaries, does not contain the peculiar doctrines of this sect. The doctrines which the Mormons emphasize among themselves in these modern times are startling to an evangelical Christian mind. For example, the Mormon theory of God is that he is Adam exalted. Adam "is our father and our God, and the only God with whom we have to do," according to Brigham Young. Mormonism teaches that those who build up large polygamous establishments on earth will be advanced to the dignity of gods in the after life and will rule over kingdoms. "God himself was once as we are now," says Joseph Smith, "and is an exalted man. . . . And you have got to learn how to be gods yourselves, the same as other gods have done before you." The Mormon Catechism scouts the idea of one God. "Are there more gods than one? Yes, many." These gods continue to multiply their progeny in the heavenly world by their "celestial wives," the women who were "sealed" to them in this world. The "sealing," or "celestial marriage," ceremony is performed only in the temple at Salt Lake City and is attended by secret rites to which only the faithful are admitted.

Obedience to the priesthood is a cardinal law of the Mormon. Baptism is by immersion and "is unconditionally necessary to salvation." Infant baptism is rejected. The Lord's Supper is observed every Sunday, in which water in later times has displaced the wine. Public worship consists of singing, prayers, and a sermon, which may be on a religious subject or may be a political harangue.

Statistics: The *Bulletin* of the Federal Council of Churches, giving statistics gathered by Dr. H. K. Carroll, reports for the Utah branch of Latter-Day Saints for 1914 2,150 ministers, 875 churches, and 310,000 communicants. The *Christian Herald* Almanac for 1914 credits the Utah branch, "according to the last authoritative figures," with 3,360 preachers, 1,420 churches, and 352,500 members. The United States census of 1906 reported 215,796 members of the Utah branch. The largest number of members is in Utah; but they are numerous in the States of Idaho, Arizona, and Wyoming, in the order named. There are about fifteen thousand Mormons in Europe (mostly in Great Britain and the countries of Northern Europe), a considerable number in Canada, and several colonies in Mexico. The Church keeps about two thousand missionaries in the field—in the United States and abroad. This branch reports a gain in membership of 14,000 for the past year.

Reorganized Church of Jesus Christ of Latter-Day Saints.—The Reorganized Church was formed by a small body of Mormons who disowned the leadership of Brigham Young and separated from

the main body in 1844. The doctrine of polygamy was repudiated and has never been practiced among them. The Book of Mormon is accepted as of divine origin, and Joseph Smith is held as the prophet of the faith. The system of polity is similar to that of the Utah Mormons. The headquarters of the Church are at Lamoni, Ia., where a publishing house, a college, and homes for the aged are maintained. The Church was presided over by Joseph Smith, a son of the first President, until his death at Independence, Mo., in 1914.

Missionary work is carried on in nearly all the States and in many foreign countries. In 1914 the Church had 65,000 members, reporting a gain for the previous year of 5,000.

LUTHERANS.

The Lutheran communion dates from the time of the Reformation and owes its origin and name to the great reformer, Martin Luther. The name was first applied by Rome to all Protestants in derision; but it was not accepted without protest from Luther, whose aim was not to originate a sect or a Church, but to bring about a reform of the entire Roman communion. The work and doctrines of Luther are in a large measure the common inheritance of Protestantism; but the movement begun by him early divided into two branches, the Lutheran and the Reformed, or the conservative and the more radical wing. The more advanced

reformers, Zwingli, Calvin, Knox, and others, held that the Lutheran reforms did not go far enough; that they stopped short of a complete break with the corrupt usages and ceremonies of Rome. Doctrinally, the point of greatest divergence between Lutheranism and the Reformed creed is on the sacraments. The Lutherans held to the necessity of baptism to salvation. "Baptism is not simply water," according to a Lutheran authority, "but water comprehended in God's command and connected with God's Word"; and it has a saving effect "produced by the Word of God, which accompanies and is connected with the water, and by our faith, which relies on the Word of God connected with the water." The Lutheran doctrine of the Lord's Supper is thus expressed: They believe "in the real presence of Christ's body and blood in, with, and under the bread and wine during the sacramental fruition," a doctrine usually called by English writers consubstantiation, in distinction from the Roman Catholic doctrine of transubstantiation; but the term is rejected by the Lutherans. "Body and blood are not mixed with nor locally included in, but sacramentally and mysteriously united with, the elements." The Lutheran view of the Scriptures is that they are not only inspired, "but inspiring, possessing not only a normative, but a dynamic character. In other Protestant systems the sole office of the Word is to point the way of life. In Lutheranism it communicates that whereof it treats." In Lutheran churches "art in the sanctuary is not discarded. The symbolic arrangement and decoration of God's house is encouraged so far

as art is expressive of the gospel and impressive as an aid in exciting and deepening faith in it." (Quotations from article "Lutherans," in New Schaff-Herzog Encyclopedia.)

Lutheranism is the established Church in Denmark, Norway, and Sweden. Lutherans constitute nearly the whole of the Protestant population of the German States, where its government is in the hands of an ecclesiastical cabinet appointed by the State. The people of Finland and about one-fourth of the population of Switzerland are Lutherans, and this Church is represented in practically every country of Europe, the total number of Lutheran communicants in Europe being about 60,000,000.

Dutch Lutherans were among the first settlers of Manhattan Island, but they were not granted the privileges of worship until the English occupation in 1664. Early Swedish and German immigrants planted Churches in Pennsylvania and Delaware. The first synod was organized in Pennsylvania in 1748. A general synod was formed in 1820, which aimed at a union of all Lutheran bodies in the United States. But the Lutherans in this country remain split up into a great number of separate bodies, or synods, formed in some instances according to locality and in others on the basis of the language used. The following order shows the comparative strength of various Lutheran bodies according to language used: German, German-English, English, Norwegian, Swedish, Danish, Icelandic, Finnish.

During recent years the Lutheran bodies have shown a larger percentage of growth than any of

the other large Protestant bodies in the United States. This is due in part to immigration; but the Lutherans are very aggressive, and their Church activities are manifold and constantly expanding. The Lutheran bodies maintain parochial schools, twenty-nine theological seminaries, forty-one colleges, a foreign mission force of two hundred and fifty missionaries, large home evangelistic forces, immigrant stations, orphanages, and hospitals. The twenty-one bodies reporting do not differ materially in doctrine. In polity the sovereignty of the local congregation is recognized, but the synods have a measure of judicial and executive authority.

The following are the various divisions, with the membership of each for 1914, and the principal locality of the larger divisions is given in cases where the name does not suggest it:

1. General Synod, strongest in Pennsylvania, Ohio, Maryland, and New York	340,441
2. United Synod South, North Carolina, Virginia, and other Southern States	52,188
3. General Council, Pennsylvania, New York, Minnesota, Illinois, and Iowa	479,765
4. Synodical Conference, Middle West and Northwest	850,772
5. United Norwegian (independent synods), Northwest	168,363
6. Ohio	136,923
7. Buffalo	5,534
8. Hauge's (Norwegian), Minnesota and Northwest.	39,748
9. Eielson's, Northwest	1,100
10. Texas	4,500
11. Iowa	116,912
12. Norwegian, Northwest	96,005
13. Danish in America, Iowa and Wisconsin	16,487

14. Icelandic, North Dakota	3,805
15. Immanuel, Pennsylvania and Ohio	19,000
16. Suomai (Finnish), Michigan	15,000
17. Finnish Apostolic, Michigan	22,000
18. Finnish National	8,000
19. Norwegian Free, Northwest	26,050
20. Danish United, Minnesota and Wisconsin	13,337
21. Church of the Lutheran Brethren	2,000
Independent congregations	27,500
Total Lutherans	2,388,722

The bodies showing the largest numerical increase are: General Synod, Synodical Conference, the Immanuel and Norwegian branches.

MENNONITES.

The Mennonites are the successors of the Anabaptists, a name given to the scattered elements of a party which arose in Switzerland about 1523. The movement was directed chiefly against infant baptism, and their converts were rebaptized; hence the name. The Anabaptists were mercilessly persecuted, and they became divided, one branch going off into mysticism, the other into the wildest fanaticism. The latter undertook to establish the kingdom of God on earth by force. The city of Münster was forcibly taken and made the center of the proposed kingdom. A community of goods was instituted, polygamy was adopted, missionaries were sent out, and threats delivered to the governing princes of surrounding States to surrender on pain of death. Under "King" John of Leyden the Münster fanatics are said to have practiced the grossest

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licentiousness. The city was reduced in 1535, the leaders executed, and their forces were scattered.

Menno Simons, a converted Roman Catholic priest, who had been a preacher of the sect, but who had opposed the Münster party, succeeded in gathering many of the scattered Münsterites and organizing congregations in the Netherlands and in Germany on a more spiritual basis. His work of reorganization after the Münster disaster led to the new body's taking his name.

The Mennonite Confession of Faith, adopted in Holland in 1632 and which still forms the doctrinal basis of the Church, consists of eighteen articles. These embody the doctrines of the Trinity, the fall of man, and the atonement as held by all evangelical Churches. Among the distinctive doctrines are those of nonresistance and forbidding the use of oaths. Baptism is administered to believers only by pouring, except in one or two branches. The Lord's Supper is observed but twice a year, usually in the spring and fall, preceded by Church examinations into the standing and character of every member. Strict discipline is enforced against offending members. Following the observance of the Lord's Supper, the ceremony of foot-washing is performed, during which, as well as in the "kiss of peace" following the ceremony, the sexes are separated. The bearing of arms and holding office under the State are discouraged.

The Mennonites have bishops, or elders, who exercise administrative oversight in districts. Pastors of congregations are chosen from the congregation to be served, sometimes by lot. Deacons are

also chosen from the congregation in the same manner. In the absence of the minister the deacon takes charge of public meetings.

The Mennonites now number throughout the world about 250,000, of which 60,000 are in Holland, 18,000 in Germany, a few in Switzerland and France, 70,000 in Russia, 20,000 in Canada, and a total of 57,337 (1911) in the United States, the number in this country being distributed among twelve branches. Pennsylvania, where Mennonite immigrants first settled in 1683, is still the State of their greatest strength, and here they retain their early language, known as "Pennsylvania Dutch." Mennonites are numerous also in the States of Ohio, Kansas, Indiana, and Illinois.

METHODISTS.

"It was just at the time," to use the words of the founder of Methodism, "when we wanted but little of filling up the measure of iniquity that two or three clergymen of the Church of England began vehemently to call sinners to repentance." There were sinners enough, if the universal testimony of the literature bearing on the period is true. Infidelity, vice, drunkenness, licentiousness, grossness, extravagance, corruption are some of the terms used to characterize the morals of what called itself the best society of England during the first half of the eighteenth century. At the opposite social extreme the masses had sunk into degradation and hopelessness bordering on heathenism. The crimi-

nal classes, increasing in numbers and boldness, terrorized the population, notwithstanding the extreme harshness of the laws. Powerless in the face of such conditions, the Established Church was itself in need of rescue. Its theology was "cold and colorless," its clergy for the most part "ignorant, indolent, and unspiritual, preaching not good news, but good advice." According to Leckey, "beyond a belief in the doctrine of the Trinity and a general acknowledgment of the veracity of the four Gospel narratives, the divines of that day taught little which might not have been taught by the disciples of Socrates or the followers of Confucius." Archbishop Secker acknowledges that "Christianity is now ridiculed and railed at with very little reserve and the teachers of it without any at all."

But even in such times there were devout souls "waiting for the consolation of Israel." One such was Samuel Wesley, rector of Epworth parish, whose prophetic words addressed to his son Charles, "The Christian faith will surely revive in this kingdom; you shall see it, but I shall not," were soon to come true. The first step toward the revival, and the beginning of Methodism, dates from November, 1729, when a small company of Oxford students began to spend certain evenings in the week in reading the New Testament and in prayer. They gave themselves also to many works of charity. The methodical conduct of their lives gained them the name of Methodists, given in derision by their fellow students. The first Methodists were John and Charles Wesley, Robert Kirkham, and William Morgan. George Whitefield was

a later accession to the Oxford company. The ruling spirit of this group of Methodists, and the central and dominant figure of Methodism as long as he lived, was John Wesley (born 1703, died 1791). Wesley was well fitted both by birth and training for the place he filled. He had on both sides a distinguished ministerial ancestry, of Nonconformist views, but his father had taken orders in the Church of England. Wesley took his master's degree at Oxford in 1724, was ordained deacon in 1725, and elected a fellow of Lincoln College the following year. He was ordained priest in 1728 and for a short time was curate to his father at Epworth, but was recalled to Oxford. It was during this second residence that he became leader of the Oxford Methodists.

The little Oxford circle is important in Methodist history in that it gave rise to the name and gave expression to a revolt against the spiritual deadness of the times; but these pious students awakened nobody at this time, because they were seeking their own peace by the observance of a punctilious legal righteousness. The Wesleys went to Georgia in 1736, Charles as secretary to General Oglethorpe and John as missionary to the Indians. On the outward voyage John was deeply impressed with the religious views of some Moravian fellow passengers and particularly at the self-possession and trust they displayed during a violent storm. His two years' ministry in Georgia he accounted a failure, and he returned to England with a melancholy view of his own religious condition. He sought out a Moravian society in Aldersgate Street, Lon-

don, and attended their meetings. It was at one of these on the evening of May 29, 1738, while hearing the reading of Luther's preface to the Epistle to the Romans, in which the great reformer explained the way of salvation by faith, that Wesley found peace. To use his own words: "I felt my heart strangely warmed; I felt that I did trust in Christ, in Christ alone, for salvation; and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death." "In that moment," says Dr. J. M. Buckley, "evangelical Methodism was born."

Charles Wesley (who had returned to England) and George Whitefield had already enjoyed a new experience and were now preaching salvation by faith, the latter to thousands in the open air. The Wesleys, because of their High Church notions, were cautious on the point of outdoor preaching; but finding the doors of the Established Church closed against them, and observing the eagerness of the masses to hear the gospel, John Wesley soon followed Whitefield's example. The revival spread with wonderful rapidity and with a revolutionary effect upon English life. Wesley became the leader in this movement, as he had been in its forerunner at Oxford, not by self-appointment, but by natural gifts and providential leading. He was soon confronted with the necessity of caring for thousands of converts for whom the Church of England had no place. Wesley entertained no thought of a new Church and seems to have had no plans beyond meeting the exigencies of the new situation. The first society of converts was brought together in

1739 and attached to a Moravian congregation in Fetter Lane, London. Wesley soon found it necessary to dissent from some doctrines taught by the Moravians, and in the following year he transferred his society to an old and disused government building known as the Foundry, and here in July, 1740, "The Methodist Society in London" was formed. The Foundry was for many years the headquarters of Methodism.

Within five years after his first open-air sermon Wesley had forty-five preachers associated with him in conserving the work of the revival, and there were more than two thousand members of the societies in London alone. Whitefield, who was a stanch Calvinist, broke with Wesley on account of the latter's Arminianism, and a small following of Calvinistic Methodists went with him. The chief contribution of Charles Wesley to the revival and to modern evangelical Christianity was his hymns. A few of Wesley's colaborers were clergymen from the Church of England; but he relied mainly upon the lay preachers raised up by the movement. These were unordained itinerating evangelists, who, in the zeal and joy of their new-found life, proclaimed an effective gospel. "After Wesley, laymen were the founders of Methodism," says John Alfred Faulkner. "It was their preaching, their sufferings, their heroism which turned the tide of immorality and irreligion and, as Leckey well says, saved England from a French Revolution."

The thousands of converts, stirred into a new life under this powerful preaching and gathered for the most part from the middle and lower classes, the

great neglected population, were brought together in societies, and these divided into classes, over which leaders were appointed for close supervision of the member's spiritual progress. Many chapels were reared to house the new congregations. Wesley grouped together several congregations and put them in charge of one of his assistants, thus originating the circuit system. In 1743 he drew up the General Rules, which are still recognized in every branch of Methodism as a model digest of Scriptural rules of conduct. Wesley had his preachers and leaders meet in quarterly and district conferences and, beginning in 1744, in annual conferences. Every interest of the rapidly expanding movement had over it the trained eye of Wesley himself, whose labors were prodigious. He visited every part of the British Isles, most of the territory over and over again, preached from two to four times daily, and traveled (on horseback until advancing age compelled him to use a carriage) about 4,500 miles a year. He found time for an amazing amount of literary work.

Though the Wesleyan revival was, theoretically, a movement within the Church of England, and both John and Charles Wesley lived and died without ever severing their relations with that communion, the continued inhospitable attitude of the Established Church toward the Methodists made the case only too plain that they must provide for themselves. Wesley reluctantly became reconciled to this fact and accordingly, toward the close of his life, instituted measures to prevent the dissolution of the societies after his death. By the Deed of

Declaration, drawn up in 1784, the Yearly Conference was given a permanent legal standing. This act secured the property to the societies and gave all the congregations a permanent connectional existence. But it was not until after Wesley's death (1791) that English Methodism developed into a Church, taking the name of Wesleyan Methodist Connection. The steps taken after the death of Wesley had reference to holding service at church hours, which Wesley had opposed out of regard to the Established Church, receiving the sacraments in their own chapels from their own ministers, lay representation in the conferences, and larger liberties of local societies in the conduct of their own affairs.

In polity Wesleyan Methodism is described as "neither Episcopal, Presbyterian, nor Congregational, but has characteristics of each." The Yearly Conference is the ruling body for the whole connection, subject to conditions laid down in the Deed of Declaration. It is a threefold conference, being in part an assembly of pastors, having to do with questions pertaining to the ministry; in part "it is a conjoint assembly of ministers and lay brethren convened to receive reports, deliberate and determine in regard to the general interest of the connection." And at the close the "Legal Conference, as a matter of necessary legal form and solemnity, adopts what has been done in the sessions of the General Conference." The provincial "synod" occupies a place intermediate to the conference and the local, or circuit, meetings. The synod may nullify an act of the conference by refusing to ratify it.

The administration of the affairs of each society is vested in the leaders' meeting; that of the whole circuit in a quarterly meeting composed of the lay officers of the circuit. There is also a local preachers' quarterly meeting, presided over by the "superintendent minister" of the circuit.*

Divisions in English Methodism have given rise to (1) the Calvinistic Methodists, noted above (after Whitefield's death these divided, one branch being known as Lady Huntingdon's Connection. It has disappeared. The branch that survives is the Welsh Calvinistic Methodists. See "Presbyterians"); (2) the Methodist New Connection, formed in 1797; (3) the Primitive Methodist Connection, 1810; (4) the Bible Christians, 1815; (5) the Protestant Methodists, 1828; (6) the Wesleyan Methodist Association, 1835. The most serious division occurred in 1849-57, when a number of ministers and 120,000 members left the main body on account of the autocratic rule of Jabez Bunting, the President of the Conference. These joined in union with the Protestant Methodists and Association Methodists and formed the United Methodist Church. The three main bodies of Methodists at the present time are the Wesleyan Methodists, the Primitive Methodists, and the United Methodists. There is a small body known as the Wesleyan Reform Union and a number of independent Methodist Churches.

*For a full exposition of the importance of the lay preachers in British Methodism, see article "Local Preachers in the British Wesleyan Church," in *Methodist Review*, January, 1915.

The following statistics are taken from the Methodist Yearbook for 1915:

Denomination.	Ministers.	Lay Preachers.	Church Members and Probationers.
Wesleyan Methodists:			
Great Britain	2,513	19,463	508,563
Ireland	250	646	28,116
Foreign Missions	681	5,524	166,851
French Conference	41	82	1,715
South African Conference	280	4,300	131,474
Primitive Methodists	1,157	15,718	207,356
United Methodist Church	851	6,224	185,486
Wesleyan Reform Union	26	490	8,519
Independent Methodist Churches	411	.....	8,905
Australasian Methodist Church	985	8,634	149,878
New Zealand Methodist Church	199	949	23,181
Japan Methodist Church	215	.....	14,569
Totals	7,609	62,032	1,434,613

The first Methodist society in America was organized in New York in 1766 as a result of the preaching of Philip Embury, an Irish local preacher, who was aroused to duty by Barbara Heck, another Irish immigrant. To Barbara Heck, who is called the mother of American Methodism, is due also the planting of the cause in Canada, whither she removed with her family in 1774. Embury in New York was soon reënforced by Thomas Webb, an English local preacher and captain in the British army. The work prospered, occupying at first Embury's house, then an old sail loft, and in 1768 its own church building, "Wesley Chapel," now John Street Church. About the same time Robert Strawbridge, another Irish immigrant, started an awakening in Maryland by his preaching, assisted by

Robert Williams, who became the apostle of Methodism in Virginia and the Carolinas. Strawbridge built a log meetinghouse on Sam's Creek, in Maryland, which contests with the New York chapel the honor of being the first Methodist church in the New World.

Captain Webb planted Methodism in Philadelphia and formed classes in New Jersey and other parts. Webb returned to England, and it was through his influence that Wesley's attention was directed to the needs in America. At the conference in 1769 Richard Boardman and Joseph Pilmoor were appointed to assist their brethren on this side, and they brought over £50 which had been collected at the conference "as a token of brotherly love" for the assistance of the American societies. Francis Asbury and Richard Wright were sent over in 1771, Asbury coming as "assistant superintendent" of the new societies. Asbury was soon superseded by Thomas Rankin, who arrived with Wesley's authority to become "superintendent of the entire work of Methodism in America." To Rankin belongs the distinction of convening and presiding over the first conference in America, held in Philadelphia in 1773. Ten preachers were present, and 1,560 members were reported, the bulk of them being in Maryland and Virginia. The list of appointments made at that conference was as follows: New York, Thomas Rankin; Philadelphia, George Shadford; New Jersey, John King and William Watters; Baltimore, Francis Asbury, Robert Strawbridge, Abraham Whitworth, and Joseph Yearby; Norfolk, Richard Wright; Petersburg, Robert Wil-

liams. The conference acknowledged the authority of Wesley and the British Conference and resolved that the preachers should strictly avoid administering the sacraments, as not one of them had been ordained.

The Methodists in America prior to the Revolution, like their brethren in England before Wesley's death, regarded themselves as members of the Church of England, and they depended upon a grudging English clergy for the sacraments. But during the war most of the English clergy left the country, and when independence was secured the Established Church came to an end in America. The war had separated the societies from this Church, and it was inevitable that they should now become independent of English Methodism and set up for themselves. The question of administering the ordinances had been up at nearly every conference since the first, but "laid over for another year," until at the conference—or a branch of it representing the Southern colonies—held at Fluvanna, Va., in 1779 it was resolved to refuse the people the ordinances no longer. The next year the practice was given up in response to overtures from Asbury and other brethren. "Certainly it was a modest rôle the early Methodists were content to play—to bring the people to Jesus and send them to the Episcopalians and Presbyterians for the sacraments. But it was a rôle that could not in the nature of things be permanent. For look at the increase, 2,035 in this fifth year of the war, making 10,539 in all, and fifty-five preachers." (Faulkner, "The Methodists.") This anomalous condition came to

an end in 1784, the same year that marks the practical settlement of English Methodism by the Deed of Declaration. Wesley's famous account of the steps he took and the reasons therefor in response to the appeals of the American societies is, with slight abridgment, as follows:

By a very uncommon train of providences many of the provinces of America are totally disjoined from the mother country and erected into independent States. The English government has no authority over them, either civil or ecclesiastical. . . . No one either exercises or claims any ecclesiastical authority at all. In this peculiar situation some of the inhabitants of these States desire my advice, and in compliance with their desire I have drawn up a little sketch.

Lord King's account of the Primitive Church convinced me, many years ago, that bishops and presbyters are the same order and consequently have the same right to ordain. For many years I have been importuned from time to time to exercise this right by ordaining a part of our preachers. But I have still refused, not only for peace' sake, but because I was determined as little as possible to violate the established order of the national Church to which I belonged.

But the case is widely different between England and North America. Here there are bishops who have a legal jurisdiction; in America there are none, neither any parish minister. So that for some hundreds of miles together there are none either to baptize or to administer the Lord's Supper. Here, therefore, my scruples are at an end; and I conceive myself at full liberty, as I violate no order and invade no man's rights, by appointing and sending laborers into the harvest.

I have, accordingly, appointed Dr. Coke and Mr. Francis Asbury to be joint superintendents of our brethren in America, as also Richard Whatcoat and Thomas Vasey to act as elders among them by baptizing and administering the Lord's Supper. . . .

If any one will point out a more rational and Scriptural way of feeding and guiding these poor sheep in the wilderness,

I will gladly embrace it. At present I cannot see any better method than that I have taken. . . . I desired the Bishop of London to ordain one, but I could not prevail. . . . If they could ordain them now, they would expect to govern them; and how grievously this would entangle us! As our American brethren are now disentangled both from the State and English hierarchy, we dare not entangle them again, either with the one or the other. They are now at full liberty simply to follow the Scriptures and the Primitive Church. And we judge it best that they should stand fast in that liberty wherewith God has so strangely set them free.

In fulfillment of their appointed mission Coke, Whatcoat, and Vasey arrived in America in 1784 and immediately got in touch with Asbury and other leaders. A conference was called which convened in Baltimore on December 24 of that year. Coke presided and unfolded Wesley's plan. The conference readily and unanimously fell in with it and proceeded with the organization of the Methodist Episcopal Church in America. Wesley's appointment of Coke and Asbury as superintendents was confirmed by election of the Conference, and Asbury was ordained deacon, elder, and superintendent, and other deacons and elders were ordained, Coke being assisted in the ordinations by Whatcoat and Vasey. A discipline was adopted, containing the General Rules and Articles of Religion, abridged by Wesley from the Thirty-Nine Articles, the new form being stripped of all distinctly Catholic and Calvinistic elements, and a liturgy, also prepared by Wesley. The liturgy was never much used in the Churches and soon dropped out of notice entirely. The same is true also of "gowns and bands, which had a brief vogue." The

salary of the regular preachers was fixed at sixty-four dollars a year, with an extra allowance for wife and children, but "with distinct prohibition of any fee or present for marriages, baptisms, or funerals." A fund for worn-out preachers was established, supported mainly by the active preachers.

The Church now set on its way had 104 traveling preachers, as many local preachers, 60 chapels, 800 recognized preaching places, and 18,000 members. (Buckley.) "Coke went everywhere, baptizing children and administering the Lord's Supper, as did Asbury wherever opportunity offered." In 1787 the superintendents took the title of bishop "for brevity's sake," and the Conference approved. Coke soon returned to England, making thereafter only brief visits to America; and the direction of the new and rapidly expanding organization came to be centered in Asbury, "the chief figure in the religious history of the United States in the visible and traceable results of his labors," according to a non-Methodist observer. In truth, the travels, labors, and close oversight of Asbury in America matched the work of Wesley in England. "For forty years under Asbury the headquarters of American Methodism was in the saddle." He traveled 270,000 miles, ordained over 4,000 preachers, and presided in 234 Annual Conferences. Names next to that of Asbury in the early history of American Methodism are those of Jesse Lee, who entered New England in 1789 and after eleven years left that country with fifty preachers and six thousand members, and William McKendree, who, as a pioneer presiding elder, established Methodism in the Western and South-

western States and after his elevation to the episcopacy in 1808 left a marked impression on the whole Church as a preacher and executive.

The Conference of 1784 adjourned without making provision for another General Conference. But Conferences embracing the whole Church were held irregularly until 1812, when the first delegated General Conference came into existence. Annual Conferences—referring to geographical districts—date from 1796, when the territory of the Church was first mapped out into Conferences with names and definite boundaries. The office of presiding elder and the presiding elders' districts grew out of the appointment and ordination of a number of elders at the Conference of 1784 to travel over a group of circuits to administer the sacraments.

The harmony among Methodists which characterized the inauguration of their system of Church government did not remain long undisturbed. At the Conference of 1792 the Rev. James O'Kelley introduced a resolution proposing to give the preachers the right of appeal to the Conference if aggrieved at an appointment. O'Kelley was a presiding elder from Virginia, at that time the banner Methodist State, and he had a considerable following which gave his resolution warm support. But it failed; and, smarting under its failure and smarting at Bishop Asbury, "whose wings O'Kelley had purposed to clip," O'Kelley left the Conference, accompanied by a few of his adherents, and returned to Virginia. A new sect was formed, taking the name of Republican Methodists. These later became one

of the elements forming another denomination. (See "Christian Connection.")

The agitation for larger privileges of laymen in the Church came up for consideration at the General Conference of 1828. An effort was made to obtain lay representation in the Church councils, but the proposal was rejected. The agitation did not cease, but continued until many of the reformers were expelled from the Church, and many others left out of sympathy. At a meeting of these, held in Baltimore in 1828, a provisional Church organization was formed, which, two years later at a more largely attended Conference in the same city, was completed as the Methodist Protestant Church. Within a few years the new organization drew away 50,000, many prominent ministers and laymen among them. The laymen were given full rights in all Church councils, a reform which has since been adopted in other branches of Methodism. The Methodist Protestant has come to be the largest body of nonepiscopal Methodists in the United States.

The slavery question produced the next disturbance in Methodist history, dividing the Church seventeen years before it divided the nation. Prior to the division of the Church, however, a small but radical antislavery and antisecret society element split off and formed at Utica, N.Y., May 31, 1843, the Wesleyan Methodist Connection of America. The episcopate was rejected, the itinerancy modified, laymen were introduced into their Conferences, and connection with slavery or secret societies was prohibited. The Church began with about 6,000

members, which increased in less than two years to 15,000; but after slavery was abolished thousands of its members returned to the Methodist Episcopal Church.

The "bisection" of the Church occurred in 1844 and was occasioned by the case of James O. Andrew, a Southern bishop who had become by marriage and inheritance a slaveholder. The General Conference of that year passed a resolution requesting Bishop Andrew to "desist from the exercise of his office so long as this impediment remains." The Southern delegates presented a protest on behalf of "nearly 5,000 ministers and a membership of nearly 500,000 constitutionally represented" in the Conference. A plan of separation was adopted, and after the adjournment of the General Conference the Southern delegates met and decided to hold the matter of a separate organization in abeyance until a convention of representatives of all the Southern Conferences could be held. A convention was called, which met at Louisville, Ky., in May, 1845. At this meeting the Methodist Episcopal Church, South, began its existence as a separate body.

The two Churches, which are "sister Churches of equal age and honor," have continued as separate bodies, though there is a growing fraternalism between them, and tentative efforts have been made back and forth looking to reunion. The proposals for reunion also embrace the Methodist Protestant Church. The Church, South, has made more liberal provisions for laymen in its councils than the Northern Church and has abolished the probationary feature of Church membership, still retained by the

other. But it retains the time limit on pastors and excludes women as delegated representatives in the Conferences, differing in both points from the Church, North. In the Methodist Episcopal Church Conferences having both white and colored members are allowed to be divided on race lines "when it shall be requested by a majority of the white and also a majority of the colored members, but in no case when it is not clearly to be seen that such division would improve the work."

At the Christmas Conference in 1784 three elders were ordained for missionary work, two of them for Nova Scotia and one for Antigua, West Indies. At this Conference also Thomas Coke, who was deeply imbued with the missionary spirit, raised what was perhaps the first missionary collection in this country, amounting to $150. Coke, by his tireless interest in foreign missions and by his own many voyages and sacrifices in the interest of the cause, left a permanent impression upon both English and American Methodism. In 1813 he set out for India to establish a mission there, but died and was buried at sea. Methodist foreign missions had been carried on for a generation, and there were upward of one hundred missionaries in the field before a missionary society was ever formed. The Bible and Missionary Society was founded in 1819, changed to the Missionary Society in 1820, and continued so until 1907, when it was succeeded by the Board of Foreign Missions of the Methodist Episcopal Church. The operations of this Board extend to Africa, China, Japan. Korea, India, and

Malaysia, as well as to South America, Italy, Mexico, France, the Philippines, Madeira, Bulgaria, and Russia. The disbursements for foreign missions, exclusive of woman's work, amounted in 1913 to $1,441,602. The Board of Home Missions and Church Extension assists in the support of four thousand preachers, operates in twenty colored Conferences, and helps to preach the gospel in twenty-five languages and dialects among foreigners. The Board has assisted in the erection of sixteen thousand Methodist churches. Its headquarters are at Philadelphia. There are also women's foreign and home mission societies.

The Christmas Conference of 1784 also considered the "project of a college." The first venture was Cokesbury College, near Baltimore, opened in 1787, destroyed by fire in 1797, and never rebuilt. Bethel Academy, founded near Lexington, Ky., in 1794, continues to exist, but after 1805 ceased to be a strictly Methodist school. Alleghany College, Meadville, Pa., was founded in 1815-17; Ohio Wesleyan University was opened in 1831. Other leading institutions of the Methodist Episcopal Church are: Baker University, Baldwin, Kans. (1858); Boston University, Boston, Mass. (1869); DePauw University, Greencastle, Ind. (1897); Syracuse University, Syracuse, N. Y. (1870); University of Denver (1864); Clark University, Atlanta, and University of Chattanooga, in the South; and Northwestern University, Evanston, Ill. (1851), the greatest university in Methodism. Drew Theological Seminary, Madison, N. J., Garrett Biblical Institute, Evanston, Ill., and Boston University School of

Theology are the leading theological institutions. The latest and one of the largest educational projects of the Methodist Episcopal Church is the American University, at Washington, a post-graduate school, founded in 1890. It was formally opened in 1914. It has assets valued at more than $3,000,000. The Church owns, all told, sixty-seven colleges and universities, nearly fifty secondary schools, eleven theological schools, fourteen hospitals, and about the same number of orphanages and child welfare institutions.

The Methodist Episcopal Church, South, held its first General Conference at Petersburg, Va., in May, 1846. It began its separate existence with 1,519 traveling preachers, 2,833 local preachers, 327,284 white members, 124,961 colored members, and 2,972 Indian members. A missionary society was organized and a mission in China projected. The Church increased rapidly in membership until the time of the war. At the General Conference which met in New Orleans in 1866, the first held since 1858, the statistics showed a loss in membership of 246,044. "The Missionary Society of the Church was $60,000 in debt and the Publishing House practically in ruins. Of the 207,766 colored members in 1860 in the Southern body, there remained at the close of the war only 48,742." But "the reconstructive spirit of this Conference and the statesmanship manifested . . . were a prophecy that the ravages of the war would soon be repaired." At this Conference the colored membership of the Church was set off into colored Conferences, and these were,

by mutual consent, organized into the Colored Methodist Episcopal Church in 1870.

The Missionary Society formed at the first General Conference was divided into Foreign and Domestic Boards in 1866; but in 1870 these were merged into the Board of Missions of the Methodist Episcopal Church, South, which administers both home and foreign work. The Board sustains missions in China, Korea, Japan, Brazil, Mexico, Cuba, and Africa. The income for foreign missions for 1913, including woman's work, amounted to $837,760 and for home work $341,279. The headquarters of the Board are at Nashville, Tenn. There is a separate Church Extension Board, located at Louisville, Ky., which has assisted in the erection of 8,692 churches and 2,261 parsonages since its organization.

Vanderbilt University, Nashville, Tenn., founded in 1872, one of the leading educational institutions in the country, was until recently under the control of the Methodist Episcopal Church, South. By a court decision in 1914 that Church was virtually deprived of control of the institution. The General Conference of May, 1914, authorized the founding of a university, and an institution of that class, with liberal financial backing, has been established in Atlanta, Ga. Southern Methodist University, Dallas, Tex., launched by the Texas Conferences and adopted by the General Conference as the university of the Church west of the Mississippi, is in process of building. Southwestern University, Georgetown, Tex., Central College, Fayette, Mo., Millsaps College, Jackson, Miss., Trinity College,

Durham, N. C., and the Randolph-Macon Colleges, in Virginia, are among the leading colleges. The Church has twenty-six higher institutions and a large number of secondary schools, five hospitals, and twelve orphanages.

The foundation doctrines of Methodism are those commonly held by all evangelical Churches. But in Wesley's time "certain doctrines of the New Testament were neglected by the clergy and the Churches and robbed of their true proportion and emphasis, and these doctrines, which he considered vital to the spread of a pure Christianity, he expounded, preached, and published." The peculiar doctrines of Methodism, therefore, have been from the beginning of its history those preached and expounded by John Wesley. These are found in Wesley's Notes on the New Testament and in his published sermons. In American Methodism these standards are supplemented by the Twenty-Five Articles of Religion which Wesley abridged from the English articles. But Wesley's work was not so much creed-building as preaching, with the one thing of salvation of souls in view. And in this the Church which he founded has retained his spirit and purpose. The emphasis placed on preaching goes far to explain the success of the Methodist movement. "At a time when the prevailing type of Christianity was Calvinistic the Methodists came with the gospel of a free, full, and present salvation, which they preached with tremendous earnestness and without philosophical refinements."

The ten propositions of Bishop John H. Vincent

express in an admirable manner the beliefs of Methodists. They are as follows:*

1. I believe that all men are sinners.

2. I believe that God the Father loves all men and hates all sin.

3. I believe that Jesus Christ died for all men, to make possible their salvation from sin and to make sure the salvation of all who believe in him.

4. I believe that the Holy Spirit is given to all men to enlighten and to incline them to repent of their sins and to believe in the Lord Jesus Christ.

5. I believe that all who repent of their sins and believe in the Lord Jesus Christ receive the forgiveness of sins. This is justification.

6. I believe that all who receive the forgiveness of sins are at the same time made new creatures in Christ Jesus. This is regeneration.

7. I believe that all who are made new creatures in Christ Jesus are accepted as children of God. This is adoption.

8. I believe that all who are accepted as the children of God may receive the inward assurance of the Holy Spirit to that fact. This is the witness of the Spirit.

9. I believe that all who truly desire and seek it may love God with all the heart, soul, mind, and strength, and their neighbors as themselves. This is entire sanctification.

10. I believe that all who persevere to the end, and only these, shall be saved in heaven forever.

In Episcopal Methodism the General Conference is the supreme legislative, judicial, and executive body, with certain constitutional restrictions. It elects the heads of all connectional interests of the Church and the bishops, who are itinerant, in distinction from diocesan, officers. The bishops, while elected for life and intrusted with large powers, have their characters and labors reviewed

*Quoted from Faulkner, "The Methodists."

by each General Conference, and they may be tried and expelled for cause. They are empowered to preside in Annual Conferences, ordain the preachers, and appoint them to their charges in consultation with the presiding elders. The territory of the Church is divided into Annual Conferences and these into districts, over which are presiding elders (called district superintendents in the Methodist Episcopal Church), and each district holds annually a District Conference. There are also Quarterly Conferences, held by presiding elders, for each pastoral charge, and Church Conferences, held by the pastor, in each local Church.

The Methodist Episcopal bodies have a system of reporting statistics which insures completeness and accuracy. But their reports are by Conferences and not by States. In States where Conference boundaries do not cross State lines it is possible to show the membership within the State by using or combining the Conference returns. For purposes of comparison this is done where possible in the following tables. The figures are for white English-speaking Conferences and are those of 1914 except where indicated:

METHODIST EPISCOPAL CHURCH.

Arkansas	6,459	Kansas	136,415
Arizona	2,822	Kentucky	23,933
Colorado	33,307	Maine	12,568
Florida*	2,815	Michigan	125,570
Georgia (1913)	3,764	Minnesota	46,110
Illinois	257,489	Missouri	75,389
Indiana	242,046	Montana	10,240
Iowa	170,407	Nebraska	68,570

*Except western extremity.

New Hampshire	15,085	Utah	1,640
New Mexico	2,727	Vermont	12,599
North Dakota	11,460	Wisconsin	52,426
Ohio	393,746		

The Alabama Conference, embracing Alabama and North Mississippi, reports 11,809 members; the Oklahoma, embracing Oklahoma and the larger part of Texas, 39,336; the Gulf, embracing Louisiana, South Mississippi, and East Texas, 5,756; the Blue Ridge and Atlantic, embracing North Carolina and a portion of South Carolina, 11,223; the Conferences embraced within the States of New York and Pennsylvania, including a portion of Connecticut, have 705,006 members.

The total membership of the Methodist Episcopal Church in the United States is 3,603,265, a gain of 187,497 for 1914. There are 18,881 active itinerant ministers and 28,245 churches.

METHODIST EPISCOPAL CHURCH, SOUTH.

Alabama*	172,534	Montana	1,248
Arkansas	104,455	North Carolina	184,987
Colorado	1,805	Oklahoma	59,039
Florida†	35,880	South Carolina	98,347
Georgia	213,498	Texas†	292,446
Louisiana	36,450		

The Conferences of Missouri, embracing also Eastern Kansas, have a membership of 123,416; those of Tennessee, embracing also a small portion of Southwestern Kentucky and of Virginia and West Virginia, have 228,949 members.

*Including western extremity of Florida.

†Except western extremity.

The total membership of the Methodist Episcopal Church, South, is 2,033,707, with a gain of 36,132 in 1914. There are 7,099 ministers and 16,691 churches.

Methodist Protestant Church: Ministers, 1,371; churches, 2,348; members, 180,382. The last reports show a loss in membership. The Church is strongest in the States of Ohio, West Virginia, Maryland, and North Carolina.

Wesleyan Methodist: Membership, 19,500.

Congregational Methodist, organized in Georgia in 1852 by ministers and members withdrawing from the Methodist Episcopal Church, South, on account of dissatisfaction with certain features of Church polity: Membership, 15,529.

New Congregational Methodist (originated in Georgia in 1881): Report for 1906, 1,782 members.

Primitive Methodist (a branch of the Primitive Methodist Church of England, strongest in Pennsylvania): Membership, 8,210.

Free Methodist: Organized in New York in 1860 by ministers and members who had been expelled or had withdrawn from the Methodist Episcopal Church on account of differences concerning membership in secret societies and doctrinal questions. The new Church took the position that sanctification is instantaneous and subsequent to regeneration. The Church is strongest in New York, Illinois, and Iowa. Membership, 33,828.

Reformed Methodist Union Episcopal: Membership, 4,000.

Union American Methodist Episcopal (a colored body): Membership, 19,000.

African Methodist Episcopal (Colored, North): Membership, 620,000.

African Union Methodist Protestant (colored): Membership, 4,000.

African Methodist Episcopal Zion (Colored, North): Membership, 568,000.

Zion Union Apostolic: Membership in 1906, 3,059.

Colored Methodist Episcopal, South: Membership, 240,798.

Independent Methodist Churches: Membership, 1,161.

Total Methodists in the United States, 7,328,829.

The Methodist membership of the world is reported (1914) at 9,228,385. (Methodist Yearbook.)

MILLENNIAL DAWNISTS, OR RUSSELLITES.

A NAME somewhat generally applied to the followers of Charles T. Russell or to those who accept his theories. In 1866 appeared the first volume of a series of religious books by Russell, the whole series bearing the title of "Millennial Dawn." The books treat of the second coming of Christ, man's redemption and restitution, and the millennial reign of Christ on earth. The title of the books has been changed to "Studies in the Scriptures," and all the literature issued by the movement bears titles calculated "to allay suspicion and to commend the propaganda of Mr. Russell and his followers to the Christian public," as "People's Pulpit of Brooklyn," "International Bible Students' League," "Brooklyn

Tabernacle," and "Bible House and Tract Society." The works of Russell have been translated into many languages, and an enormous circulation is claimed for them.

The following is a summary of the doctrines of the Millennial Dawnists (from "Millennial Dawn: A Counterfeit of Christianity," by Prof. William G. Morehead, D.D., in the *Fundamentals*):

1. Christ before his advent was not divine.
2. When he was in the world he was still not divine.
3. His atonement was exclusively human, a mere man's.
4. Since his resurrection he is divine only, no longer human at all.
5. His body was not raised from the dead.
6. His second advent took place in 1874.
7. The saints were raised up in 1878.
8. Both Christ and the saints are now on earth and have been since the above dates.
9. The professing Christian Church was rejected of God in 1878.
10. The final consummation and end will take place in 1914.
11. There is silence as to the person and work of the Holy Spirit.
12. As to the destiny of the wicked. (The finally impenitent to be annihilated.)

Referring to the disposition of Christ's body at the resurrection, "Millennial Dawn" is quoted as follows: "Our Lord's human body was supernaturally removed from the tomb; because had it remained there, it would have been an insurmountable obstacle to the faith of the disciples. . . . We know nothing about what became of it, except that it did not decay or corrupt. Whether it was dissolved into gases or whether it is still preserved

somewhere, . . . no one knows; nor is such knowledge necessary."

Concerning the final consummation of the age, October, 1914, was fixed by Russell as terminating absolutely the present order of things. "Dozens of times the writer of these books sets it down as positive and unalterable. . . . It is then that the millennium, so long expected and so long yearned after, finally comes, and the planet celebrates its glad, its unending jubilee."

Says Professor Morehead, referring to Russell's teaching on the destiny of the wicked: "The grotesque subject of one of his most popular lectures, a lecture he has delivered throughout our country, in Canada, and also in England, and published in a vast number of papers and periodicals, is 'To Hell and Back Again.' Crowds have listened with no little satisfaction to his assertions that there is no hell, no eternal punishment, and no hopelessness after death. He holds that in the resurrection, which is to include both the righteous and the wicked, the gospel of salvation shall be preached to all who did not receive it, though having heard, while in this life and to those who never had an opportunity while in the earthly life to hear and believe. For one hundred years the preaching to these classes shall continue, and the great mass of them will believe and enter into eternal life. Those who persistently refuse the offer of salvation and reject the Lord's mercy will be annihilated; an act of divine power will blot them out of existence forever."

It is estimated that about fifty thousand persons

(two-thirds of whom are in the United States and Canada) take an active interest in the study of "Millennial Dawn." "They are organized as bands of Bible students and disclaim any distinctive name. Each band elects an elder or elders, making selection 'by the stretching out of the hand,' a Scriptural method misunderstood, it is claimed, to have been 'laying on of hands.' Pastor Russell, as he prefers to be called, superintends the promulgation of their literature. . . . Interested friends of the movement contribute 'volunteer' workers and distribute the pamphlets from house to house, and colporteurs give their time entirely to the circulation of 'Millennial Dawn.' "*

MORAVIANS (UNITAS FRATREM).

THE Moravians trace their history back to John Huss, the Bohemian reformer, who was burned as a heretic at the Council of Constance in 1415. The followers of Huss, known as Hussites, were divided into three branches, two of which made peace with the Roman Church and reëntered that communion. The third held out as an independent body, coming to be called the Bohemian Brethren. They were relentlessly persecuted and scattered, but the remnant at length found an asylum under the protection of Count Zinzendorf in Saxony. They founded the town of Herrnhut, which remains the Moravian center in Europe.

*New Schaff-Herzog Encyclopedia, article "Millennial Dawn."

Zinzendorf is regarded as the founder of the reorganized Moravian Church, or *Unitas Fratrem* (Unity of the Brethren). He was ordained bishop of the Moravians without, however, severing his relation with the Lutheran Church, of which he had been ordained a minister. Under Zinzendorf's influence the Moravian colony, by separation from the world and diligent use of spiritual exercises, became a deeply religious society. But the society developed without any purpose of separation from the State Church or of denominational expansion, being similar in this particular to the rise of the Methodist societies in the Church of England. And the Wesleyan movement in England was indebted in many respects to the Moravians, as John Wesley was deeply impressed on many occasions with the Moravian doctrines and life, and after his conversion he visited Herrnhut and studied the system of this colony.

The Moravians established other communities on the Continent, in England, and America, sent out missionaries to the heathen, and founded schools for the benefit of those not members of the society. A characteristic feature of early Moravian history was its inner mission work, or *Diaspora,* in which they sought to convert individual members of the State Church without drawing them from that communion.

The Moravian Church was planted in America by immigrants who landed in Georgia in 1735. Five years later this company removed to Pennsylvania, where the towns of Bethlehem and Nazareth were founded. A form of communism was adopted,

which, after twenty years, was abolished. These colonists were active in missionary labors among the Indians in their own and neighboring States.

The Moravian Brethren were the first Protestants to send missionaries to the heathen, and they have been noted for their missionary labors, particularly in hard and neglected fields. They planted a mission in Greenland in 1733 and in 1900 transferred this mission to the Danish Lutheran Church, "there being no more professed heathen in this region." They maintain missions in Alaska and Labrador, among the Indians of North America, the negroes of the West Indies, in Nicaragua, British and Dutch Guiana, Cape Colony, German East Africa, Australia, and among the Tibetan people of Asia. They have a leper home near Jerusalem. Besides their missionary operations, the Moravians are forward in education, maintaining thirty-three schools, colleges, and seminaries.

The Moravian Church is divided into four provinces for governmental purposes—the German, British, and the provinces in North and South America. The local affairs of each province are administered by a synod. The synod elects the executive board, which is composed of bishops and other ministers, and this board appoints the ministers to the various congregations. Every ten years a general synod convenes, composed of representatives from all the provinces and missions.

In doctrine the Moravians believe in the total depravity of human nature. They emphasize the love of God, the divinity of Jesus Christ, justification by faith only, the person and work of the Holy Spirit,

the fellowship of believers, and the second coming of Christ. There are three orders of ministers—bishops, presbyters, and deacons. In worship they observe ritualistic forms. The Church maintains a strict discipline among its members.

In the United States there are (1914) 147 ministers, 143 churches, and 20,615 members. In a small body known as the Union Bohemians and Moravians there are about one thousand members. The Moravians have in the world, including membership in missions, 88 ministers, or, including native helpers, 3,037 and 146,601 members. This does not include about 75,000 "society members," or members in the *Diaspora* societies.

PENTECOSTAL CHURCH OF THE NAZARENE.

This body resulted from a union formed at Chicago, Ill., in October, 1907, of several Pentecostal, or Holiness, associations in the Eastern States and the Church of the Nazarene, another Holiness body, of California. In 1908 the Holiness Church of Christ, an organization of Holiness societies in the Southwest, went into the union. The membership of the associations forming the union had been drawn mainly from Methodist bodies, and the new Church shows a doctrinal kinship to the Methodists. Emphasis is placed upon the depravity of the race, the doctrine of entire sanctification as a work of grace subsequent to regeneration, and the second coming of Christ. The Church opposes the use of

alcoholic drinks and tobacco and membership in secret societies.

The Church has grown rapidly since the union was accomplished, having when the union was completed, in 1908, 575 ministers, 230 churches, and 12,000 members, and in 1914 687 ministers, 708 churches, and 27,526 members. It has missions in several foreign countries and is very active in evangelistic work in the home land. It has colleges in Rhode Island, California, and Texas.

The general assembly and district assemblies are the connectional bodies of the Church. The general assembly elects "general superintendents," who preside in the assemblies, arrange assembly districts, ordain elders, appoint evangelists, and have general supervision of the work of the Church. Pastors are not appointed to their charges, but are elected or "called" by local Church boards.

PRESBYTERIANS.

THE term Presbyterian, or Presbyterianism, strictly applied, refers only to a form of Church government and is not properly applicable to a system of doctrine or to forms of worship. The doctrinal system known as Calvinism, while usually associated with Presbyterianism, is held by many Churches not Presbyterian in government; and, on the other hand, there are Presbyterian bodies that profess other doctrines than Calvinism. The Presbyterian Alliance, or Alliance of Reformed Churches throughout the World Holding the Presbyterian

System, expresses the common basis of fellowship among these Churches. The Alliance embraces more than ninety organizations, having about 25,000,000 adherents.

John Calvin (1509-64), the Geneva reformer, was the founder of the Presbyterian system, and his teachings form the basis of the doctrinal standards of nearly all Presbyterian bodies. Calvin never founded a distinct denomination, but he expounded and put into practice the principles which in other countries and in other hands developed into the Presbyterian denominations. Calvin's influence was extended by the wide circulation of his writings and by a large number of preachers and reformers who visited Geneva from other lands.

A noted visitor to Geneva was John Knox, of Scotland, who had previously embraced the evangelical doctrines. Knox spent eighteen months at Geneva, while an exile from his native land, and became a close friend and disciple of Calvin. Upon his return to Scotland (1555) Knox stirred the nobles and gentry by his fiery preaching, and as a result they united in 1557 in the first covenant, renouncing "the congregation of Satan, with all superstitions, abominations, and idolatries thereof," and engaging to defend the Protestant faith. Three years later the Scotch Parliament abolished the Roman Catholic system and filled the places of the Roman clergy with Protestant ministers. Parliament also adopted a Confession of Faith, which was chiefly the work of John Knox and Calvinistic in theology. In the same year the first General Assembly met, which adopted a book of Discipline.

This also reflects the influence of Knox; and while "it shows the effect of Knox's stay in Geneva, it likewise shows that Knox had a mind of his own," as the Genevan discipline was much altered. But in 1578 this book of Discipline was displaced by another, which "embodied the purest type of Presbyterianism which had yet been set forth in the formularies of any of the Reformed Churches." In the final establishment of Presbyterianism a long conflict was waged with royalty and the advocates of episcopacy, in which the name of Andrew Melville appears as the leading champion of Presbyterianism, and to him also is ascribed the authorship of the second book of Discipline. In 1592 Parliament passed an act making Presbyterianism the national religion of Scotland. But it was not until nearly a century later (1690) that the Presbyterian, as opposed to the Episcopal, form of government gained the field. In that year the Presbyterian Church was again established by law on the basis of the Westminster Confession of Faith (which had displaced earlier confessions in 1647) and the Presbyterian polity "as administered by general assemblies, synods, presbyteries, and kirk sessions."

Presbyterianism in Scotland at the present time is represented not only by the Church of Scotland, but by other bodies which have withdrawn from the Established Church. The United Presbyterian Church resulted from a union in 1847 of several small bodies which had separated from the State Church. The Free Church of Scotland originated in consequence of a collision between the civil and ecclesiastical powers, "the civil courts claiming not

only the right to control the temporalities of the Church, but also the power to rule in spiritual affairs." The separation occurred in 1843. The United Free Church of Scotland is a result of the union of the two above-named independent bodies, consummated in 1900. A small number of ministers and elders opposed the union and voted to continue the Free Church.

The comparative strength of the two leading bodies in Scotland is shown by the following figures:

CHURCH OF SCOTLAND.

Communicants	702,075
Sunday school scholars	235,974

UNITED FREE CHURCH.

Communicants	506,088
Sunday school scholars	241,160

Presbyterianism in England grew out of the Puritan movement. Many of the Puritan leaders, to escape persecution, had spent some time on the Continent, where they had come in contact with Calvin and the Swiss reformers. The efforts of the Puritan party under this influence, from being originally mainly spent in protest against "popery," came to be more and more directed toward shaping the English Church after the Presbyterian model. The high-water mark of this movement was reached during the period of 1640-48. The Long Parliament, which assembled in 1640, was dominated by Presbyterian sentiment, and it set itself immediately to consider the question of Church reform. In 1641 it passed the famous remonstrance in which it was

proposed that, "in order the better to effect the reformation in the Church, there should be a general synod of grave, pious, learned, and judicious divines who should consider all things necessary for the peace and good government of the Church." The Westminster Assembly was the outcome of this proposal. It convened in July, 1643, and sat until early in 1649, during which period it met 1,163 times. The Assembly formulated a Confession of Faith—the Westminster Confession—the Form of Church Government, the Directory for Worship, and the Larger and Shorter Catechism. The acts of the Assembly were approved by Parliament, and by an ordinance of that body passed in 1647 Presbyterianism was made the established religion of England. This ordinance, however, was never put into general effect, and the Westminster Confession, while adopted by the Church of Scotland, obtained only a limited recognition in England. When Cromwell came into power he threw his influence against Presbyterianism, and its disestablishment was completed with the restoration of the monarchy (1660), when the Anglican, or Episcopal, party came into power. As a result of the Act of Uniformity (1662) more than two thousand Presbyterian ministers resigned their charges or were ejected from them, and thousands of members were imprisoned or fined. Though all dissenting bodies were later given a legal standing, Presbyterianism never reached its former strength.

In 1910 the Presbyterian Church of England had 85,775 communicants, 350 congregations, 12 Presbyteries, which meet annually in a General Synod.

In 1910 the Presbyterian Church in Ireland had 106,000 members. There is also the Reformed Presbyterian Church, with 3,900 members, besides a small body known as the Seceder Church.

The Welsh Calvinistic Methodist Connection, or Presbyterian Church of Wales, which is, next after the Churches in Scotland, the largest Presbyterian body in the British Isles, arose as a result of a revival begun in Wales during the time of the Wesleyan revival in England. The Welsh movement had George Whitefield at its head for a time, and their societies were for many years associated with the Methodists of England. The Welsh societies were severed from the Church of England in 1811. In 1907 this body had 185,935 members.

There were Presbyterian elements in the first Puritan settlers of New England. The Churches of these early colonies were not purely Congregational nor purely Presbyterian, according to the Presbyterian historian Reed ("History of the Presbyterian Churches of the World"), but represented "a Congregationalized Presbyterianism or a Presbyterianized Congregationalism." The Presbyterian elements grew stronger with the coming of fresh colonists, and the Churches of Connecticut came to be known as Presbyterian. But in the end the Congregational elements prevailed, and only those Presbyterian elements that drifted south and west became permanently a part of the Presbyterian Church. The beginnings of organized Presbyterianism were outside of New England and were probably made by Francis Makemie, an Irish mission-

ary sent out by the Presbytery of Lagan in 1681. He is called the "Father of American Presbyterianism." Rehoboth Church, in Maryland, organized about 1684, probably by Makemie, claims to be the first of American Presbyterian Churches, though the claim is contested. Makemie traversed the country from Massachusetts to South Carolina, ministering to a scattered population and meeting with much opposition on the part of an unfriendly government and much persecution at the hands of the Episcopal Church, which had been established by law in the colonies of New York, Virginia, and the Carolinas. In response to Makemie's appeal he was joined by two dissenting ministers from London, and by the end of the seventeenth century several congregations had been formed in Virginia, Maryland, New Jersey, Pennsylvania, and New York.

The first Presbytery was organized at Philadelphia in 1706 with seven ministers. The first Synod was formed in 1716, composed of four Presbyteries, as follows: Philadelphia, with six ministers and churches; Newcastle, six ministers and churches; Snow Hill, with three ministers and churches; and Long Island, with two ministers and several churches. In 1729 the Synod adopted the Westminster Confession as a doctrinal standard. Differences on the questions of revivals and ministerial education were accentuated by the visit of George Whitefield in 1739, and in 1741 a division into two parties occurred, which came to be known as Old Side and New Side. The Old Sides formed the Synod of Philadelphia, and the New Sides, or re-

vival advocates, formed the Synod of New York. It was during the period of division that the New Sides founded the College of New Jersey (1746), now Princeton University. In 1758 the bodies reunited under the name of the Synod of New York and Philadelphia. The reunited body had ninety-eight ministers and about ten thousand members.

During the Revolution the Presbyterians stood boldly and actively on the side of the colonies. John Witherspoon, a Presbyterian minister, was the only clerical signer of the Declaration of Independence. After the war the Synod of New York and Philadelphia met in May, 1788, and resolved itself into the General Assembly of the Presbyterian Church in the United States of America. The Westminster Confession and Catechisms were readopted; also a form of government, a book of Discipline, and Forms of Worship. It embraced four Synods—namely, the New York and New Jersey, the Philadelphia, the Virginia, and the Carolina—representing a total of seventeen Presbyteries, 419 congregations, 180 ministers, and about 18,000 members.

In 1801 a plan of union was entered into with the Congregational Churches of New England, which still had a considerable Presbyterian element, by which Presbyterian ministers might serve Congregational Churches and *vice versa* and also permitted the organization of mixed Churches. Under this plan Congregationalists going West or South usually went into Presbyterian Churches. The plan also involved joint denominational agencies for missionary work. The plan of union, while it pro-

moted the growth of Presbyterianism in the Middle West, led to a new and more serious division of the denomination. Doctrinal differences entered into the division, as well as the slavery question in a minor degree. The "Old School" wing were opposed to the coöperative plan with the Congregationalists, and they resisted what they regarded as the invasion of "strange doctrines" from New England and thought that the Church should not pronounce upon the subject of slavery. Matters came to a head in 1837, when the General Assembly, with an Old School majority, abrogated the plan of union with the Congregationalists, organized a Board of Foreign Missions, and excised four Synods in New York and Ohio. The excluded Synods organized a separate Assembly, and the division of the Church into Old School and New School Presbyterians was complete.

Further divisions occurred over the slavery question just preceding the Civil War. The Southern Presbyteries of the New School Assembly withdrew in 1857 and organized the United Synod of the Presbyterian Church. At the outbreak of the war, in 1861, the Old School Presbyteries in the South organized the Presbyterian Church in the Confederate States of America. In 1863 a union of the two Southern bodies occurred, which in 1865 took the name of the "Presbyterian Church in the United States," now commonly called the Southern Presbyterian Church. In 1869 the two Assemblies which had resulted from the division in 1837 into Old School and New School bodies were reunited "on the basis of the standards, pure and simple."

Early in the century great revivals in Kentucky and Tennessee brought up a controversy in that section over the reception and ordination of ministers who "were neither highly educated nor firm believers in the peculiar doctrines of the Presbyterian Church." The formation of the Cumberland Presbyterian Church resulted. In 1903 steps were taken looking to a reunion of the Churches. The General Assembly of the parent body had added new chapters to the Confession of Faith, "not to take the place of the Confession of Faith as a doctrinal standard of the Presbyterian Church, but to be an interpretation of it." The modification, or interpretation, proved agreeable to a majority of the Presbyteries of the Cumberland Church, and the union was consummated in 1906 and 1907. (But see "The Cumberland Presbyterians," below.)

The Presbyterian Church, U. S. A., is the largest Presbyterian body in the world, and its activities cover not only every part of the homeland, but it is one of the leading denominations in foreign mission work. Its Foreign Mission Board, located in New York City, maintains more than twelve hundred missionaries, besides native helpers, in twenty-seven mission stations. The contributions to the Board exceed $1,500,000 annually. The Home Mission Board, located in New York, in 1914 administered $1,833,173. The Church has founded or controls sixty-five colleges and universities. The leading institution is Princeton University, Princeton, N. J., founded in 1746. Other important institutions are: Cumberland University, Lebanon, Tenn.; Highland Park College, Des Moines, Ia.; Milliken

University, Decatur, Ill.; New York University, New York; Wooster College, Wooster, Ohio; and Trinity University, Waxahachie, Tex. There are twelve theological seminaries, the most important being Princeton, Auburn (New York), Western (Pittsburg), Lane (Cincinnati), and McCormick (Chicago).

The Presbyterian Handbook for 1915 does not give statistics by States or Presbyteries. Its statistics for the whole Church are as follows:

Synods	40
Presbyteries	295
Ministers	9,536
Churches	10,130
Churches organized	179
Churches dissolved	110
Members added on examination	93,467
Members added on certificate	59,390
Members dismissed, etc	51,212
Members restored	8,355
Members, suspended roll	50,484
Members deceased	16,594
Communicants	1,458,085
Baptisms on confession	36,916
Baptisms, infants	34,919
Sunday school members	1,318,628

This branch of Presbyterianism has its greatest membership in the States of Pennsylvania, New York, Ohio, New Jersey, Illinois, and Indiana, in the order named.

The Presbyterian Church, U. S. (Southern Presbyterian).—In 1861 the Old School Assembly, meeting in Philadelphia, adopted resolutions of loyalty to the Union and pledged the support of all its ministers and Churches to the Federal government.

This action caused the Presbyteries in the Southern States to withdraw, and at a meeting held in Augusta, Ga., in December, 1861, the Assembly of the Presbyterian Church in the Confederate States of America was organized. About 75,000 members, including 10,000 colored members, constituted the new body. In 1863 a union was effected with the United Synod of the Presbyterian Church. Some of the border Presbyteries and one or two independent bodies were absorbed, adding some 35,000 members. After the failure of the Confederacy, the Church took the name of the Presbyterian Church in the United States.

The Southern Presbyterians have a publishing house in Richmond, Va., and theological schools and colleges at Richmond, Columbia, S. C., Clarksville, Tenn., Austin, Tex., and in other States. The Church expends annually about $500,000 for foreign missions and $350,000 for home mission work. This Church has its greatest strength in North Carolina, Virginia, Kentucky, and South Carolina. In 1914 the Church had 1,819 ministers, 3,430 churches, and 310,602 communicants, reporting a gain of 9,831 members for the past year.

The Cumberland Presbyterians.—As a result of the great revival which spread over Kentucky and Tennessee during the first decade of the nineteenth century congregations developed and new ones were formed more rapidly than they could be supplied with well-equipped and ordained ministers. To meet the demand the Cumberland (Ky.) Presbytery ordained and settled many pastors who fell below the educational standards of the Church. As

a result of this policy the Cumberland Presbytery was dissolved by the Synod of Kentucky (1806), of which it was a member, and its offending ministers were prohibited from preaching. On February 4, 1810, Finis Ewing and Samuel King, two of the proscribed ministers, assisted by Samuel McAdow, reorganized the Cumberland Presbytery as an independent body at the home of McAdow, in Dickson County, Tenn. The revival continued to spread; and as the Cumberland ministers were much in sympathy with it, the new body grew rapidly. In 1813 the Cumberland Synod was formed with three Presbyteries. A Confession of Faith was adopted, based upon the Westminster Confession, but the doctrine of the decrees of election and reprobation were rejected. In 1842 Cumberland University was established at Lebanon, Tenn., with a theological department. Other schools were located at Waxahachie, Tex., Lincoln, Ill., Waynesburg, Pa., Marshall, Mo., and Decatur, Ill., indicating the territorial growth of the Church, and a publishing house was located at Nashville, Tenn. At the time of the reunion with the Presbyterian Church, U. S. A. (1906), the Cumberland body had twenty-six missionaries in the foreign field, besides seventeen sustained by the women's board. There were at that date 114 Presbyteries, 1,514 ordained ministers, 2,869 churches, and 185,212 members. Their Church property was valued at $7,000,000.

The reunion with the parent body, while intended to embrace the entire Cumberland body, in reality produced a division in that Church. About 1,200 ministers and 90,000 members accepted the union,

but more than 300 ministers and nearly 100,000 members held aloof and have continued the Cumberland Church as a separate body. After much litigation most of the Cumberland property passed to the Presbyterian Church, U. S. A. The present Cumberland Presbyterian Church, though greatly handicapped through loss of property and the want of funds, has managed to survive the "union" and is gradually reorganizing and increasing its forces. The last reports show 929 ministers, 1,600 churches, and 122,000 members.

The United Presbyterian Church.—This Church was organized at Pittsburgh, Pa., in 1858, and Pittsburgh and vicinity still constitute its field of activity. It is a distinct Presbyterian body in this country, being descended by one line from the Covenanters of Scotland and by another from the Free Church of Scotland, and the elements which formed it were mainly from Scotland. It accepts the Westminster standards, but differs from other Presbyterian bodies in opposing secret societies, observing "close" communion, and in using only the book of Psalms in Church music. Until 1881 instrumental music was forbidden in public worship. Statistics for 1914: Ministers, 1,167; churches, 1,126; members, 148,220.

The Reformed Presbyterian Synod.—Formed in 1743 by Scotch Covenanters. Members of this Church do not vote in political elections, neither enlist in the army nor serve on juries. On the question of these civic duties the Synod was divided in 1833, and the **General Synod of the Presbyterian Church** was formed. They are found chiefly in

Pennsylvania. The two Synods have 11,842 members.

The Welsh Calvinistic is the same as the Church in Wales and was planted in this country by Welsh immigrants. It has in this country (1914) 14,374 communicants.

The Associate Reformed Synod of the South was formed in 1821 and has 14,821 members, found mainly in the Carolinas.

Other Presbyterian organizations are the **Associate Church of North America,** with less than 1,000 members; the **Cumberland Presbyterian, Colored,** having in 1906 18,000 members (membership at present unknown); and the **Reformed Presbyterian Church in the United States and Canada,** with a membership of 398.

The various Presbyterian bodies of the world have 4,054,276 communicants, including those in mission lands.* The *Bulletin* of the Federal Council of the Churches for 1915 gives the total communicants for all Presbyterian bodies in the United States as 2,083,617.

"The Presbyterian Church stands, as it has stood during its entire history, for the unconditional sovereignty of God, for the Bible as the only infallible rule of faith and life, for simplicity of worship, representative government, a high standard of Chris-

*No Presbyterian publication can be found which gives the denominational statistics for the world or in all countries. The figures are compiled from articles in the "New Schaff-Herzog Encyclopedia" and the "New International Encyclopedia."

tian living, liberty of conscience, popular education, missionary activity, and true Christian catholicity." (Presbyterian Handbook.)

The Westminster Confession and the Larger and Shorter Catechisms form the doctrinal standards of nearly all Presbyterian bodies, but all do not agree in their interpretation of these standards. The Presbyterian Church, U. S. A., has from time to time amended and modified the Confession, though it "still is substantially as first adopted." The most important changes were made in 1903, when six chapters of the Confession were amended and two chapters were added, bearing respectively on "The Holy Spirit" and "The Love of God and Missions." A Declaratory Statement, issued at the same time and published in the Confession of Faith, says:

While the ordination vow of ministers, ruling elders, and deacons, as set forth in the Form of Government, requires the reception and adoption of the Confession of Faith only as containing the System of Doctrine taught in the Holy Scriptures, nevertheless, seeing that the desire has been formally expressed for a disavowal by the Church of certain inferences drawn from statements in the Confession of Faith and also for a declaration of certain aspects of revealed truth which appear at the present time to call for more explicit statement, therefore the Presbyterian Church in the United States of America does authoritatively declare as follows:

First, with reference to Chapter III. of the Confession of Faith, that, concerning those who are saved in Christ, the doctrine of God's eternal decree is held in harmony with the doctrine of his love to all mankind, his gift of his Son to be the propitiation for the sins of the whole world, and his readiness to bestow his saving grace upon all who seek it; that, concerning those who perish, the doctrine of God's

eternal decree is held in harmony with the doctrine that God desires not the death of any sinner, but has provided in Christ a salvation sufficient for all, adapted to all, and freely offered in the gospel to all; that men are fully responsible for their treatment of God's gracious offer; that his decree hinders no man from accepting that offer; and that no man is condemned except on the ground of his sin.

Second, with reference to Chapter X., Section 3, of the Confession of Faith, that it is not to be regarded as teaching that any who die in infancy are lost. We believe that all dying in infancy are included in the election of grace and are regenerated and saved by Christ through the Spirit, who works when and where and how he pleases.

The Presbyterian polity has the following characteristic features: The Session, which is the local Church court, consists of the pastor or a minister as moderator and one or more elders, called ruling elders, chosen from the congregation. The Presbytery consists of all ministers and one ruling elder from each congregation within a certain district. The Synod is over a group of Presbyteries and is composed of ministers and elders chosen from the Presbyteries. The General Assembly completes the system and is composed of ministers and elders chosen by the Presbyteries. The General Assembly meets annually.

There is but one order in the ministry, the presbyter, or elder, who is called a teaching elder in distinction from the ruling elder, who is a layman. Candidates are ordained to the ministry and installed as pastors by the Presbytery. Deacons are lay officers in the Church charged with supervision of its temporal affairs.

PROTESTANT EPISCOPALIANS.

The Church of England provided clergymen for the colonists in America, who formed parishes among them and instituted the Anglican worship. The Church of the mother country became the established religion in the colonies of New York, New Jersey, Virginia, South Carolina, and Georgia. In Massachusetts the Anglican Church was not allowed until it came in "at the point of the bayonet" by royal proclamation. But the Church never gained the footing in New England that it held in the middle and southern colonies. The American branch of the Church during the colonial period was under the nominal jurisdiction of the Bishop of London, who, however, never visited the colonies nor provided any adequate disciplinary oversight for them.

During the War of the Revolution many of the Anglican clergymen fled the country, leaving their parishes vacant. In Virginia, where at the outbreak of hostilities there had been ninety-one clergymen, only twenty-eight remained at the close of the war. But the Toryism so general among the clergy was in striking contrast to the patriotism of the larger part of their parishioners. From the body of the membership of this Church came two-thirds of the signers of the Declaration of Independence, the commander in chief of the American armies, afterwards first President of the United States, and nearly all the statesmen who laid the foundation of the republic.

The Church of England in the colonies became

the Protestant Episcopal Church in the United States. The organization of the new Church was completed at Philadelphia in 1789. The movement for the organization of a separate Church was begun at a meeting of clergymen from New York, New Jersey, and Pennsylvania, held in 1784 at New Brunswick, N. J. A call was issued for a general convention to meet the following year. State conventions were held which organized dioceses and appointed delegates to the convention. But all the States were not represented in the convention, and the organization was not completed. In the meantime the clergy of Connecticut elected a bishop, the Rev. Samuel Seabury. He failed to obtain recognition by the Church of England, and in 1784 he visited Scotland, where he was consecrated by three bishops of the Scottish Episcopal Church. Three other bishops were elected by State diocesan conventions—namely, Dr. Samuel Provoost, of New York, Dr. William White, of Pennsylvania, and Dr. David Griffith, of Virginia. Bishops White and Provoost were consecrated by the English Bishop in London in 1787. The convention of 1789 recognized the consecration of Bishop Seabury, and the Church was fully organized with bishops of the Scottish and English "succession." A constitution was adopted and a prayer book formulated, which was essentially the same as the English prayer book. The position of the Church, as declared in the preface to the prayer book, was that "this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship." Its identification

with the English Church in the popular mind stood in the way of Episcopal progress in this country for nearly a generation. The twenty clergymen and sixteen laymen in the organizing convention of 1789 were in 1811 increased by only five clerical and four lay representatives. But with the organization of dioceses in the newer Western States a missionary spirit took hold of the Church, and its expansion after 1832 was very rapid. The Episcopal convention of that year took account of about six hundred clergymen. Three years later the number had increased to 763, and in 1838 it had reached 951.

The Civil War threatened the integrity of the Church. The dioceses in the seceded States considered themselves forced to ecclesiastical separation, but declared that, "though now found within different political boundaries, the Church remains substantially one." The same view was taken by the Church in the Northern States. There was a complete reunion after the war. The formation of the Reformed Episcopal Church in 1873 produced the only permanent schism which has occurred in the history of the Church.

The doctrinal position of the Episcopal Church is based upon the Apostles' and Nicene Creeds, together with the Thirty-Nine Articles of the Church of England. The Church considers itself "a possible center and rallying point for the reunion of the widely varying forms of Protestant Christianity in America." A movement looking toward conciliation began as far back as 1853, but it did not find definite expression until 1886, when the

House of Bishops set forth as "an irreducible minimum" the following position as a basis for the restoration of unity among the divided forces of Protestantism: (1) The Holy Scriptures of the Old and New Testaments as the revealed word of God; (2) the Nicene Creed as a sufficient statement of the Christian faith; (3) the two sacraments, baptism and the Lord's Supper, ministered with unfailing use of Christ's words of institution and of the elements ordained by him; (4) the historic episcopate locally adapted in the methods of its administration to the varying needs of the nations and peoples called by God into the unity of his Church.

The supreme judicial and legislative body of the Church is the General Convention, which meets triennially. It is composed of two houses—the House of Bishops, consisting of all the bishops of the Church, and the House of Deputies, composed of clerical and lay delegates from the various dioceses. Every measure to become a law must be passed by both houses and must receive the concurrence of both orders in the House of Deputies. Each diocese holds an annual convention, composed of all the clergy and lay delegates from each parish, the resident bishop being the presiding officer. The diocesan conventions' legislate for the internal affairs of each diocese under certain restrictions. Each diocese has also a standing administration committee. There are three orders in the ministry—bishops, priests, and deacons. Bishops are elected by diocesan conventions, but their election must be confirmed by a majority of all the diocesan standing committees and of the bishops. The bishop resides

within his diocese, licenses lay readers, ordains priests and deacons, administers the rite of confirmation to members, and is required to visit every parish in his diocese at least once in three years. The affairs of the local Church are in charge of the rector, who is chosen by the vestry of the parish, usually after conference with the bishop. The vestrymen are trustees of local Church property. Wardens have charge of the records and finances of the Church. A vestry meeting consists of the vestrymen and at least one warden.

At the forty-fourth General Convention, which met in New York in 1913, the question which excited the deepest interest was that relating to Christian unity. A movement to strike out the word "Protestant" from the Church name as sectarian made such headway that the proposal was referred to a commission which shall report at the next Convention.

Columbia University (originally King's College), New York, is the leading educational institution of the Church. It is nonsectarian, with the exception that its president must be a member of the Episcopal Church. Trinity College, Hartford, Conn., Kenyon College, Gambier, Ohio, Hobert College, Geneva, N. Y., the University of the South, Sewanee, Tenn., and Lehigh University, South Bethlehem, Pa., are other important institutions of the Church. There are about sixteen theological schools, the General Theological Seminary, New York, being the leading one. Missionary work is carried on in Africa, Cuba, Mexico, China, Japan, Brazil, and on the Continent of Europe.

The Church has its greatest strength in the following States, in the order named: New York, Pennsylvania, New Jersey, Massachusetts, Connecticut, Maryland, and Virginia. The report for 1914 credits it with 5,546 ministers, 7,922 churches, and 1,015,248 communicants, a gain for the year of 28,641.

REFORMED EPISCOPAL.

The Reformed Episcopal Church was organized in New York City December 2, 1873, with eight clergymen, including one bishop and twenty laymen. The bishop was George David Cummins, who had been assistant bishop of the diocese of Kentucky until in November of that year, when he resigned his office and withdrew from the denomination. Cummins became the first bishop of the new Church; but the Rev. Charles Edward Cheney, of Chicago, was elected Bishop of the West at the meeting in New York and was consecrated by Cummins.

The new Church justified the separation on the ground of the alleged growth of sacramentarianism and sacerdotalism in the parent body, "the substitution of the Roman dogma and rites for the . . . Reformed doctrine and Protestant liturgical worship," and it was alleged that the Protestant Episcopal Church had departed from the beliefs and practices held during the early days of American history. The new Church holds that the episcopate is not a separate order in the ministry, but that bishops are *primus inter pares*. It repudiates the

dogma of apostolic succession and rejects "as erroneous and strange doctrine that the Church of Christ exists in only one order or form of ecclesiastical polity." The title of priest is rejected, and only two orders are recognized in the ministry—presbyter, or elder, and deacon.

The Church for 1913 reported three bishops, eighty-three ministers, eighty churches, and 10,800 communicants, a gain of four hundred communicants for the year. The movement for reform has a considerable following in England, where the Church was introduced in 1877. The English branch had in 1910 one bishop, twenty-eight ministers, and 1,990 communicants.

Episcopalian adherents for the world, including the Church of England and its branches in Scotland, Ireland, and the colonies, are estimated (World Alamac, 1914) to number 32,000,000. The number of communicants is as follows:

England and Wales (1901)	2,223,207
United States (1914)	1,026,048
Canada (1913)	1,043,017
Australasia (1901)	1,509,750

REFORMED BODIES.

THERE are four bodies constituting the Reformed group in this country, two of Dutch descent and two of German.

The history of the Reformed Church in Holland is the history of the Reformation in that country. Holland gave to the Reformation its first martyrs, the monks John Esch and Henry Voes having been

burned at Brussels in 1523 for their evangelical preaching. The Spanish rulers of the Netherlands resorted to the severest measures to crush the rising spirit of religious liberty, and under the Duke of Alva, who was sent to crush the revolt, according to Grotius, a hundred thousand Protestants lost their lives during his six years' rule (1567-73). The rise of the Dutch Republic, under William of Orange, accomplished the severance of the northern provinces from Spanish and Catholic rule and made way for the establishment of the Dutch Reformed Church. The first Synod was held at Embden, outside the Netherlands, on account of Spanish persecutions. The University of Leyden was established soon afterwards.

While the Dutch Reformation got its first impulse from Luther, the movement soon came under the influence of Calvin and the Swiss reformers. The Synod of Dort (1618-19) condemned Arminianism and adopted canons which were rigorously Calvinistic. In 1648, at the Peace of Westphalia, the Reformed faith became the established religion of Holland. The Dutch Reformed Church is a member of the Alliance of Reformed Churches throughout the World Holding the Presbyterian System. The branches of this Church in various parts of the world have grown up from Dutch immigration. There are more than 500,000 communicants of various Dutch bodies in South Africa.

The Reformed Church in America.—Dutch settlers in New Amsterdam organized a Church in 1628 under the pastorate of the Rev. Jonas Michælius. This Church still exists as the wealthy Col-

legiate Church, with numerous buildings and fourteen ministers. Many churches erected on the Hudson by Dutch settlers are still standing after two centuries. German immigrants holding the Reformed faith and other elements have entered into the growth of the Church in America. In 1792 the Church set up an organization independent of the Church in Holland, but has continued to adhere to the standards of the parent Church. The Church gave its indorsement to the Westminster Catechism in 1837. While in polity the Church is Presbyterian, its terminology differs from the Presbyterian denominations. It has Consistories, Classes, Provincial Synods, and General Synods, corresponding to the Sessions, Presbyteries, Synods, and General Assemblies of the Presbyterians. The Church has about two hundred and twenty-five missionaries in foreign fields. It has colleges located at New Brunswick, N. J., in Michigan, and other localities. The Church is strongest in the States of New Jersey, New York, and Michigan. Statistics for 1914: Ministers, 775; churches, 707; members, 123,143.

Christian Reformed Church.—This body is a branch of a Church of the same name in Holland which separated from the State Church of Holland in 1835. In 1882 and again in 1889 its ranks were increased by the absorption of small bodies which had split off from the Reformed Church in America. It has a seminary and college at Grand Rapids, Mich. Membership, 34,648.

Reformed Church in the United States.—This

Church, commonly called the German Reformed, was planted in America by German immigrants from the Palatinate and other districts in Germany where the Reformed faith, in distinction from the Lutheran, is held. The Church in this country was under the supervision of the Church of Holland until 1793, when an independent organization was formed. Many of the German Churches in New York went into the Dutch Reformed body; but, notwithstanding these losses, the German Reformed has greatly outstripped its sister Church in growth, due mainly to immigration. The German body is also more aggressive in home mission work. Foreign mission work is carried on in China, Japan, and in other parts. The Church has numerous schools and colleges. In doctrine and polity the German Reformed is similar to the Presbyterian bodies, and it is a member of the Presbyterian Alliance; but in government the Church is more democratic and more rights are reserved by the congregations. The worship is more liturgical. About three-fourths of the congregations use the English language in their Church services. Statistics for 1914: Ministers, 1,217; churches, 1,770; members, 312,660.

The Hungarian Reformed.—This body in this country is made up exclusively of Magyar, German, and Slavonic immigrants from Hungary. The Church belongs to the Alliance of Reformed Churches and is Presbyterian in doctrine and polity. Membership, 8,500.

ROMAN CATHOLICS.

THE full name of this communion is "The Holy, Catholic, Apostolic, and Roman Church." It constitutes the largest body of Christians in existence, numbering within its fold or holding under its sway about one-half of the Christian population of the world.

The historical development of Roman Catholicism is usually divided into three stages, as follows: (1) The age of Greco-Latin Catholicism, extending from the end of the Apostolic Age, or the second century, to the eighth century; (2) the age of Latin Catholicism, as distinct and separated from Greek Catholicism, extending from Charlemagne to Luther; and (3) Modern Romanism, extending from the Reformation (or from the Council of Trent) to the present time.

Concerning the first period, the historian Schaff says: "This is the common inheritance of all Churches. It is the age of the fathers, of the ecumenical creeds and councils, and of the Christian emperors." But note: "Many of the leading features of Roman Catholicism, as distinguished from Protestantism, are already found in the second and third centuries and have their roots in the Judaizing tendencies combated by St. Paul. The spirit of traditionalism, sacerdotalism, prelacy, ceremonialism, asceticism, and monasticism was powerfully at work in the East and the West, in the Nicene and post-Nicene ages, and produced most of those doctrines, rites, and institutions which are to this day

held in common by the Greek and Roman Churches."

The second period witnessed the division of the Church into the Eastern, or Greek, Church, and the Western, or Roman. The Roman Church was very active during this age in bringing under its sway the tribes of Central and Northern Europe. The period is characterized also by the scholastic theological discussions, by the growth of papal absolutism, by the Crusades, and by the revival of monasticism and the rise of the mendicant orders. It was this age that gave rise to the abuses within the Church which brought on the Protestant Reformation.

The period of modern Romanism was ushered in by the geographical discoveries made by Catholic nations in the New World. These opened up new fields of conquest for the Church and enabled her to retrieve in a large measure the losses sustained by the Protestant secession. The missionary activity of the period accounts for the Catholic continent of South America and the extensive footing gained by the Catholics in the early history of North America. Missionary operations extended also to the Far East. As early as 1549 Francis Xavier founded missions in Japan, which grew within thirty years to number 200,000 Christians; but bloody persecutions wiped out all but a scattered remnant of these early converts. Later missions in China met a similar fate.

This extension of the sway of Rome was due to the zeal of the Jesuits, or Society of Jesus, an order founded by Ignatius Loyola about 1538. This so-

ciety is also credited with preventing the collapse of the Roman Catholic Church in European countries where Protestantism had gained a foothold by originating what is known as the Catholic Counter-Reformation. The Jesuits raised the standard of education and morality, and by their enthusiasm and piety they revived the whole Church. Their vows included an obligation to go on any mission for, or to obey any behest of, the pope, and wherever they operated they were regarded as the special upholders of the papacy and the most faithful defenders of the Catholic faith. Political intriguing led to the suppression of the society by an edict in 1773; but the order was revived in 1814. There are now about sixteen thousand Jesuits throughout the world, of whom about one-half are priests. The influence of the order may be estimated from a statement recently made by a Catholic archbishop that "the whole Church has been Jesuitized." The head of the order is known as the "black pope" and resides in Rome.

The Counter-Reformation, inaugurated by the Jesuits, culminated in the Council of Trent, held with intermissions from 1545 to 1563. It was convened in response to a long and widespread demand for reform in the Church "in head and members." But its belated assembling found most of the ardent advocates of real reform gone with the Protestants, and the reactionary party was left in control. Every attack on the papal power failed, as did also every effort to incorporate liberal or evangelical doctrines in the creed of the Church. The Council fixed the stigma of heresy upon Protestantism and consoli-

dated the Church by fixing a standard of orthodoxy and accomplishing a better organization and discipline. The decisions and decrees of the Council were formulated by a commission of cardinals under the direction of Pope Pius IV. and were proclaimed by him in 1564 as the creed of the Church. This creed, known as the Creed of Pius IV., together with the dogmas proclaimed from the Vatican during the last century, constitutes the doctrinal system of modern Romanism.

The nineteenth century was a memorable one in Roman annals. Not only were important additions made to the Roman creed, but the position of the papacy was greatly altered. Political movements in Europe brought an end to papal temporal sovereignty by the absorption of the papal kingdom in Italy. But, on the other hand, the spiritual pretensions of the Bishop of Rome attained a recognition never before known. Pope Pius IX. assumed the functions of a council and in 1854 proclaimed the dogma of the Immaculate Conception, thus on his own responsibility deciding a question of belief on which the doctors of the Church were divided. In 1864 he issued an Encyclic, together with a Syllabus of Errors, "aimed at the basic ideas of modern civilization and culture." But the climax was reached in 1870—the year in which the last vestige of temporal power outside the walls of the Vatican disappeared—when a Vatican council, over the heads of strong opposition in the Church and in the council itself, ratified the decree of papal infallibility, and so fixed it as a dogma of the Church. This action is regarded as the triumph of Jesuitism.

But while recent times have seen the perfection of the ecclesiastical and creedal system of the Church, they have witnessed also the decay in position and prestige of the Church of Rome on her own ground. In Italy, until the middle of the last century, the clergy, including the religious orders, were exempt from temporal jurisdiction, and all public, educational, and charitable institutions were in their hands. But in 1866 all religious orders not engaged in teaching, preaching, or nursing the sick were dissolved and their property alienated by the State. In 1873 all Roman Catholic theological faculties in State universities were abolished. In France complete separation of Church and State became effective by legal enactment in 1906, when, among other provisions, all appropriations for public worship were repealed, and all churches, chapels, episcopal palaces, and parsonages were declared the property of the State. In Portugal there is a strong movement away from the Church. A powerful anticlerical party has developed whose program is a complete separation of Church and State. In Spain, the seat of the Inquisition, there is declared to be a gradual, silent revolt of the great body of intelligent laymen against the Roman system. "Of the four or five million adult males in the country," says Joseph McCabe in "Decay of the Church of Rome," "only about one million are Roman Catholics, and these are for the most part illiterate." Says another observer: "There are tens of thousands in the country whose only use for the church is at marriages, christening, or burial services. This is the feeling that impresses the visitor to

Spain when he sees the few scattered worshipers in the magnificent cathedrals in the cities and hears the contemptuous, jesting manner in which the average intelligent Spaniard refers to the liaisons of the priests, the worship of saints and images, the miracles wrought by relics, the pretentious ceremonies of the Church, or the solemn assumptions of the Roman pontiff."

But, as in the days of the Reformation, the Church is exerting itself to make up in other directions its losses at home. In Germany the Catholic revival has been very marked; but it is in the English-speaking countries, in England and her colonies and in the United States, that the Church is putting forth her greatest efforts for adherents and power.

The Roman governmental system centers in the pope, who is regarded by this communion as the supreme head of Christendom and vicar of Christ on earth. Romanists have constructed a theory of the origin of the papacy which gives it divine sanction and clothes it with unearthly authority. According to this theory, the apostle Peter was set at the head of the Church by Jesus Christ and invested with the keys of the kingdom of heaven; Peter became the first bishop of the Church at Rome; and "the holy and blessed Peter . . . lives, presides, and judges to this day and always in his successors the bishops of the Holy See of Rome, which was founded by him and consecrated by his blood. Whence whosoever succeeds to Peter in this See does by the institution of Christ himself obtain the primacy of Peter over the whole Church. Hence

we teach and declare that by the appointment of our Lord the Roman Church possesses a superiority of ordinary power over all other Churches. . . . This power of jurisdiction of the Roman pontiff is immediate, to which all, of whatever rite and dignity, both pastors and faithful, both individually and collectively, are bound . . . to submit not only in matters which belong to faith and morals, but also in those that appertain to the discipline and government of the Church throughout the world."* The supreme authority of the pope, it is claimed, extends over the temporal as well as the spiritual affairs of the world. Cardinal Gibbons maintains that the temporal power is necessary for the "independence and freedom of the pope in the government of the Church. The holy father must be either a sovereign or a subject. There is no medium." The doctrine of the temporal sovereignty of the pope received its authoritative enunciation in the famous bull of Boniface VIII., *Unam Sanctam,* from which the following is quoted: "We are instructed by the Gospels that there are in his power [the pope's] two swords—viz., the spiritual and the temporal." (Reference is made to Luke xxii. 38.) "Therefore both are in the power of the Church, both the spiritual and the material sword, . . . and the temporal authority should be subject to the spiritual." The bull concludes with the declaration: "Then to be subject to the Roman pontiff we declare, say, define, and pronounce to be

*Schaff, "Creeds of Christendom," quoted in Foster's "Fundamental Ideas of the Roman Catholic Church."

absolutely necessary to every human creature to salvation."

The pope resides in the Vatican at Rome, "keeping a court of about eighteen hundred persons and maintaining the Curia for the government of the Roman Catholic Church at large." By Italian law the pope is independent, and his person is sacred and inviolable, like that of the king. The honors of sovereignty are due him, and he is allowed to keep a bodyguard. Many nations send representatives to the Vatican as to a foreign nation, and the Vatican has "apostolic delegates" at many foreign capitals. The pope is elected by the cardinals, who rank next to him in honor and share with him in the government of the Church. A full college of cardinals consists of seventy members. They are chosen by the pope and are consecrated by him, when they take the distinctive scarlet dress and the red cap. A majority of the cardinals live in Rome, where they are at the heads of various departments of the Church called congregations, as the Congregation for the Propagation of the Faith.

Next in order are archbishops, who are over provinces, and bishops, who are heads of dioceses, all of whom are appointed by the pope. Priests and deacons are in charge of parishes and missions. In all matters of administration the laity are excluded. The educational and charitable work of the Church is under the control of teaching and hospital orders, of which there are a large number.

The doctrinal system of Rome, as defined by the Council of Trent, consists in a reaffimation of the Nicene creed and ten additional articles. In this

formula tradition is accorded equal authority with Scripture as a source of doctrine. The position of the Church is stated on original sin and justification; justification is by faith and works conjoined. The seven sacraments are fixed and defined—namely, baptism, confirmation, the Lord's Supper, penance, extreme unction, orders, and matrimony. The sacraments not only symbolize the grace, but they convey the grace signified. The creed affirms the doctrine of transubstantiation and the sacrificial nature of the mass, the invocation of saints, the worship of relics, the doctrine of purgatory and that the souls confined in purgatory are helped in their purification by the prayers and masses of the living, the worship of images, the virtue of indulgences, the supremacy of the Roman Church and the authority of the Roman pontiff, and everything contrary to the decrees of the council are condemned and anathematized. The creed declares in effect that only those "who freely profess and truly hold the true Catholic faith can be saved." All priests and teachers of the Church, as well as all converts from other faiths, must subscribe to this creed with an oath. The two papal dogmas, that of the Immaculate Conception and of Papal Infallibility, are articles of faith and are as binding as the Tridentine Confession. The Article of the Immaculate Conception asserts that "the Blessed Virgin Mary, by a singular grace and privilege of Almighty God, in view of the merits of Christ Jesus the Saviour of mankind, has been preserved free from all stain of original sin."

"In the veneration of saints, relics, images, and

the worship of the Virgin Mary pagan Rome still lives in its ancestor and image cults and its female divinities." Mariolatry is also partly derived from the Roman theological view of Christ, which loses sight of his humanity in its conception of his awful divinity, and the need became felt in the popular mind for a mediator between man and Christ. Apocryphal writings, filled with supernatural legends of the Virgin, have also contributed to the rise of her worship.

In Roman Catholic worship the mass holds the central place. The doctrine of transubstantiation teaches that the elements of bread and wine in this service are transformed into the real substance of Christ, he appearing entire in each of the elements. The sacrament is carried on with much solemnity, calculated to impress the minds of the worshipers with the feeling that the elements are supernatural. Certain orders pursue what is known as perpetual adoration of the eucharist, in which one of their number is kept in constant adoration and worship before the elements of the mass. All services throughout the world are conducted in the Latin tongue. Singing is restricted to chants by priests or choirs.

The attitude of Rome toward modern institutions was defined by Pope Pius IX. in the Syllabus of Errors. Eighty "errors and heresies" are condemned, among which are socialism, communism, secret societies, Bible societies, and "other pests of this description." The principles of civil and religious liberty and the separation of Church and State are condemned. The Syllabus asserts the exclusive

right of the Roman Church to recognition by the governments of the world and denounces all other religions as unlawful. It declares the power of the Roman Church to enforce its system, even by coercion, and claims for Rome supreme control over education, science, and literature. Gladstone attacked this pronouncement on the ground that it was "a declaration of war against modern civilization and progress."

The spread of the Roman Catholic faith in America began when missionaries accompanied the Spanish explorers soon after the discovery of the continent. The oldest Catholic establishment in what is now the United States was planted at St. Augustine, Fla., about 1565. Soon after this missionaries preached to the Indians and founded missions in Texas, New Mexico, and California. Jesuit missionaries accompanied the French explorers down the St. Lawrence about the region of the Great Lakes and down the Mississippi basin. Catholic settlements in America by immigration began with the settlement of Maryland, the only colony settled by Catholics, in 1634. In nearly all the colonies laws were enacted against the Catholics, but full toleration came to all religions with the setting up of the nation. In 1790 the Rev. John Carroll was consecrated the first bishop for America, and Baltimore became his first diocese. The number of Catholics in the United States at this period has been estimated at 25,000. This number soon began to receive large accessions by immigration from Europe, and immigration has given the Roman Church in this country its largest growth. In the earlier

part of the country's history the heaviest immigration was from Northern and Western Europe, including Ireland, which is almost entirely Catholic. During later years the largest influx of foreigners has been from Southern and Southeastern Europe, where the Catholic population predominates.

The strength, the rate of growth, and the activity of the Roman Catholic Church in the United States at the present time is a matter of much comment, and in some quarters there is a Catholic issue in politics and much anti-Catholic feeling.* The Official Catholic Directory for 1913 gives the following figures for the numerical standing of the Church in this country: Archbishops, 16 (of whom three are cardinals); bishops, 100; priests, 17,945; churches with resident priests, 9,500; missions with churches, 4,812; seminaries, 85, with 6,169 students; colleges for boys, 230; academies for girls, 684; parishes with schools, 5,256, with 1,360,761 pupils attending; orphan asylums 288, inmates 47,415; total children in Catholic institutions, 1,593,316; homes for the aged, 108; total Catholic population, 15,154,158.

Concerning the figures for Catholic "population," Dr. H. K. Carroll, in a note of explanation to the Bulletin of Church Statistics of the Federal Council of Churches, says Catholic population "includes with communicants the unconfirmed baptized—that is, children who have not been admitted to their first communion. The rule adopted in the

*For a comprehensive view of the anti-American aspects of Roman Catholicism, see Dr. Josiah Strong's "Our Country," Chapter V.

census in 1890 and followed in 1906 deducts fifteen per cent from Catholic population and sets down the remaining eighty-five per cent as communicants." Children are admitted to the communion between the ages of nine and eleven years. In the religious census of 1906 the department requested Catholic authorities to report actual communicants only in order that the reports for all Churches might be uniform. The census bulletin for 1906 accordingly reports only Catholic communicants, the number for that year being 6,231,417.

The Catholic Directory gives a list of the twenty-five States having the largest Catholic population. These are as follows:

New York	2,884,723	Texas	313,000
Pennsylvania	1,684,220	Iowa	277,095
Illinois	1,461,634	Rhode Island	270,000
Massachusetts	1,395,892	Maryland	261,000
Ohio	781,179	Indiana	239,238
Louisiana	585,000	Kentucky	166,070
Michigan	582,500	New Mexico	140,573
Wisconsin	578,195	Kansas	130,700
New Jersey	565,000	New Hampshire	130,081
Missouri	470,000	Maine	124,400
Minnesota	461,950	Nebraska	115,959
Connecticut	438,483	Colorado	109,182
California	410,000		

The reported increase for the year 1913 is 138,000. The figures for the United States and all its possessions make a total of 23,329,000. The Philippines supply 7,131,000 toward this total. The United States (and possessions) stands up toward the head of the list of Catholic strongholds of the world, as the following figures show: Italy, 30,-

500,000; Germany, 23,821,000; Austria, 23,796,000; United States, 23,329,000; Spain, 19,503,000; British Empire, 12,968,000. The population of France is nominally Roman Catholic, Belgium and Portugal are Catholic, and there is a large Catholic following in Russia (Poland). The total Roman Catholic population of the world is given at 172,860,000 (World Almanac).

Other Catholic Bodies.

Old Catholics.—The Old Catholics were organized in Germany in 1870 as a result of the Vatican decree of papal infallibility. The opponents of the decree, headed by Dr. Ignace von Dollinger, a Munich professor, gathered at Nuremberg and issued a protest. The leaders in the movement were promptly excommunicated. An Old Catholic congress was called, which met in Munich in 1871, attended by about three hundred delegates from nearly all the countries of Northern and Western Europe. The movement spread rapidly in Germany, Switzerland, Holland, and Austria. There are members of the body also in France, Spain, Portugal, and Mexico. The dogmas of papal infallibility and of the immaculate conception are rejected, as well as the doctrine of priestly absolution. Confession, indulgences, and the veneration of saints and images have been greatly modified. Priests are allowed to marry. The Church has bishops, chosen by the clergy and people together. The chief governing body is the synod. In the United States the Church has taken root among the Polish and Bo-

hemian populations, taking the name among the Poles of the Independent Catholic Church and among the Bohemians, particularly in Ohio, of the National Catholic Church. The Polish Catholics number about 16,000.

Uniate Churches.—These are scattered groups of Churches which acknowledge the Roman pontiff, but are permitted to retain their traditional beliefs and practices. They are found mainly in Southeastern Europe, Asia, and Africa, and take different names according to the language or rite used in their worship; as the Greek, Arminian, Syrian, or Coptic in distinction from the Roman, or Latin, rite. Their priests are allowed to marry, and in other respects they differ from the customs of Rome. Their government is provided for by a special commission at Rome. Adherents of these Churches in the United States number about ten thousand, their presence being due wholly to immigration.

Reformed Catholics.—These originated in New York City in 1879, when certain priests left the Church of Rome on account of their disbelief in the Roman sacramental system, embraced the Protestant doctrines, and began evangelistic work. Rev. James O'Connor became the leader of the movement. He publishes the *Converted Catholic*. The new faith preached by these reformers—and they labor chiefly among Roman Catholics—is that salvation is dependent upon faith in Christ alone and that the Holy Spirit is the only teaching power in the Church. The movement has a growing following in Massachusetts, New York, Pennsylvania, and Ilinois, numbering about 3,500.

SALVATION ARMY.

The Salvation Army owes its origin to William Booth and his wife, Catherine Mumford Booth, who is called the mother of the Salvation Army. William Booth was successively a street preacher in London, an evangelist in the ranks of the Methodist New Connection, and a circuit pastor. In 1861 he severed his connection with the Methodists and became an independent evangelist. His wife, whom he married in 1855, had already become a preacher and had often occupied her husband's pulpit. Together they now engaged in mission work in the notorious East End of London, where they found the destitute, vicious, and neglected classes. They called their work simply the Christian Mission. It took the name of Salvation Army in 1878 from the statement used by Booth in describing it. "The Christian Mission," he said, "is a salvation army of converted working people." Booth had long been called the "general" on account of his oversight of the work; and after long and careful study of the manuals of the British army, the mission forces were organized on a military basis.

In 1880 the work was extended to America, and it has spread to other lands, until now it is represented in fifty-eight countries and colonies and preaches its gospel in thirty-four languages. It reports for the world 9,415 corps and outposts, 1,142 social institutions, 572 day schools, and 10 naval and military homes. The Army issues from its own presses 81 periodicals, besides other publications.

The report for the United States for the year end-

ing September 30, 1913, is as follows: Eight hundred and sixty-nine corps and outposts, reporting 47,921 converts. The Army supports ninety-one hotels, one hundred and twenty-four industrial homes, twenty-eight rescue and maternity homes, and five children's homes. Temporary relief was afforded to 691,597 persons outside of industrial homes and hotels. Summer outings were given to 7,791 mothers and 41,292 children. The Army distributed 1,800,645 pounds of ice and 5,010,227 pounds of coal. There are sixteen posts in the slums of the cities, where the sick are visited and persons temporarily assisted to the number of 80,639. There are also prison corps, which visited 19,564 prisoners. In 1912 197,099 indoor meetings were held and 150,055 outdoor meetings. In the same year Christmas dinners were served to 281,867 persons and Thanksgiving dinners to 20,744.

The operations of the Salvation Army are confined to the cities and consist of evangelistic work, aiming at conversion, and social, aiming at betterment of the condition of the destitute and the criminal classes. Their converts may join their own ranks, but many of them go into the various Churches. The Army has no ecclesiastical machinery, and Church terminology is not used. Its head is called commander in chief (the present commander is Bramwell Booth, son of the founder). The organization is completed by a chief of staff, stationed at headquarters; a lieutenant general, who travels and inspects divisions; a general, commanding a division; a captain, commanding a single corps, who has under him a lieutenant, a color ser-

geant, a paymaster sergeant, and other minor officers. All officers wear uniforms, and places of meetings are called barracks. A book of doctrine and discipline, prepared by the founder, outlines the doctrines to be preached, which are in the main Methodistic, and containing rules and regulations for the government of the body.

The headquarters of the Salvation Army are in London. The headquarters for the American work are in New York, with Miss Evangeline Booth in charge. There is also a Department of the West, with headquarters in Chicago.

Volunteers of America.—This is an organization formed in New York City in 1896 by Ballington Booth, who was commander of the American work of the Salvation Army. Owing to disagreements with his father, Gen. William Booth, concerning the work in this country, Ballington Booth and his wife, Maude Ballington Booth, separated from the Salvation Army and organized the Volunteers of America. Its organization is based upon that of the United States army, and its government is more democratic. The Volunteers are more closely related to the Churches, and they administer the sacraments of the Lord's Supper and baptism. The work is among the same classes and along the same lines as that of the Salvation Army, and the forces of the new organization have extended to all the principal centers of the United States. An additional feature is the Volunteer Prisoners' League for reforming prisoners, with branches in thirty State prisons. The headquarters are in New York City.

SCHWENCKFELDERS.

A SMALL body of followers of Kasper von Schwenckfeld, a German religious teacher of Luther's time. About two hundred Schwenckfelders emigrated to America in 1734 and settled in Pennsylvania. The sect has increased but slowly and still is found only in the counties in Pennsylvania where the first members settled.

Among the peculiar customs of the Schwenckfelders is a service of prayer and exhortation over newly born infants as they are presented at church for the first time. They are opposed to war, secret societies, and the oaths of law. They support missions at home and contribute to foreign missions through other denominations.

The body has five ministers, six churches, and 1,039 members.

SOCIAL BRETHREN.

THIS body was formed in Illinois after the Civil War by members of various denominations who were opposed to politics in the pulpit. "It is quite evident," says Dr. Carroll, "that the denomination was originally formed of Baptists and Methodists, the ideas of both of these denominations and some of their usages being incorporated in the new body." But Methodist beliefs and usage seem to predominate, as among their beliefs is that of the possibility of apostasy; also baptism may be by pouring, sprinkling, or immersion, and open communion is

practiced. They hold that "ministers are called of God to preach the gospel and that only."

The body is found only in Illinois, Missouri, and Arkansas. It had by the census of 1906 fifteen ministers, seventeen churches, and 1,262 members.

SPIRITUALISTS.

The first spiritualistic "phenomena" known in this country began to occur about 1837 among the Shakers in New York, who claimed to receive communications from Ann Lee, the departed founder of the society. The first demonstrations that excited public attention were in the home of John D. Fox, at Hydersville, near Rochester, N. Y., whose daughters, the "Fox sisters," are generally credited with being the first mediums. These manifestations began in 1848. It was an era of religious unrest, of strange doctrines, visions, and miracles. Belief in ghosts and witches was common, and prophets were numerous. William Miller, the Adventist prophet, had summoned a doomed world to judgment, publishing proofs that the end would come about the year 1843. Only a few miles from the Fox home Joseph Smith, guided and attended by visions of angels, had brought the Mormon Bible to light. The popular mind was in a state of feverish expectancy, ready to believe any new thing. The announcement of the wonders performed by the Fox sisters attracted crowds of people to the seances, and spiritualism immediately excited widespread interest and investigation. Circles were formed,

mediums discovered, and lecturers traveled and discoursed on the latest discovery.

The new mystery expressed itself in raps and knockings, moving of furniture, etc., which were interpreted as the language of the spirits of departed persons endeavoring to communicate with the living. Other methods of communication were adopted, as slate-writing. The movement became so infected with charlatanism and fraud as to be discredited by the more intelligent observers.

The study of psychology, hypnotism, telepathy, and kindred subjects has revived an interest in spiritualism, both in this country and Europe, and the subject has attained more respectability on account of some of the eminent scientists and investigators whose interest it has engaged. The late William James, in this country, and Sir William Crookes, Sir Oliver Lodge, and Alfred Russel Wallace, in England, have shown a friendly interest in the subject of spiritualism.

Spiritualists in this country have formed themselves into societies, with national and State associations, and have issued a statement of beliefs. Their central tenet is a belief in the actuality of spiritual communicatons. They deny the personality of God, holding that God is an infinite intelligence expressed by the physical and spiritual phenomena of nature. They reject the doctrine of the Trinity, the deity of Christ, and the supreme authority of the Scriptures. They believe in the conscious existence of the spirit after death and in eternal progress. In common with the Universalists, they believe that every individual will attain to su-

preme wisdom and happiness. They have ordained ministers, lay ministers, and associate ministers, or mediums. They have a ritual for use in public meetings, baptisms, funerals, etc.

The National Spiritualists' Association was organized in 1893, with headquarters at Washington, D. C. There are twenty-four State associations. They report six hundred active working local societies and four hundred societies which meet at irregular intervals. There are thirty-two camp meeting associations, 200 churches and temples, 1,500 public mediums, and 500 ordained ministers. As to the number of actual adherents of the cult, reports vary widely. The religious census of 1906 takes account of 45,000 Spiritualists. The *Bulletin* of the Federal Council of Churches (1914) reports 200,000. The statement of the National Association of Spiritualists claims "membership of avowed Spiritualists, 600,000; unidentified with organized societies, but believers in the philosophy and phenomena of spiritualism and frequent attendants upon public services, 1,500,000 to 2,000,000." This statement gives a total valuation of church, temple, and camp meeting property of $6,000,000.

Massachusetts is the banner Spiritualist State, followed by New York and Pennsylvania.

UNITARIANS.

"Unitarianism," to quote a Unitarian author, "is, in general, the religious system of all who affirm the unity of God. Specifically, it is the belief of certain free Christian Churches and individuals whose re-

ligious faith is 'the fatherhood of God, the brotherhood of man, the leadership of Jesus, salvation by character, and the progress of mankind onward and upward forever.'" Unitarianism is popularly known only in its negative aspects, in its rejection of the orthodox views of the Trinity, the person of Jesus Christ, and of the authority of the Bible.

Unitarians point to the Arian views of Jesus, as held in the early Church, as essentially in harmony with the modern Unitarian position. Unitarianism may be traced to the Reformation period, when in the theological ferment of the times anti-Trinitarian views gained a following. Michael Servetus, in the West, assailed the doctrine of the Trinity and was burned at the stake in Geneva in 1553. But it was Faustus Socinus, coming from Italy and settling in Poland in 1575, who became the chief exponent of Unitarian doctrines. The central point in the Socinian creed was denial of the divinity and atonement of Jesus Christ. At the close of the sixteenth century there were more than four hundred Socinian churches in Poland. By 1670, however, Unitarianism had been suppressed in Poland by the accession of a Catholic king and the adherents of the faith put to death or exiled.

In the eighteenth century Socinian views leavened many Presbyterian and Baptist Churches in England, as well as many of the clergy of the Church of England. It was from these communions that the first Unitarian Churches were formed. In 1911 there were two hundred and ninety-five Unitarian churches in England, seven in Scotland, thirty-four in Wales, and thirty-eight in Ireland, the Churches

in Wales and Ireland having been formerly Presbyterian.

Unitarian opinions were held by many of the Puritan settlers of New England, and a majority of the early Massachusetts Churches finally went over to the Unitarian faith. King's Chapel in Boston, the first Episcopal church established in New England, in 1787 excluded from its prayer book all references to the Trinity and to the deity of Jesus Christ, and, ordaining for its pastor James Freeman, a reader who had adopted Unitarian views, the Church became the first Unitarian society in America. During the early part of the nineteenth century the Unitarian controversy—or the Calvinistic controversy, according as one views it—unsettled many of the Congregational Churches in Massachusetts. The Unitarians directed their criticisms mainly against the Calvinistic view of man's fallen nature. In 1805 a Unitarian was appointed to the divinity chair of Harvard College, and that institution came completely under the control of liberal views. In 1819 William Ellery Channing preached a sermon at the dedication of a Unitarian church in Baltimore which, on account of its "moral argument against Calvinism," became a Unitarian classic. Within a year one hundred and twenty Congregational Churches in New England, among them Plymouth Church, founded in 1620, went over to Unitarianism.

The Unitarians as a denomination have rejected all suggestions of creed-forming; but the National Unitarian Conference has declared that "these Churches accept the religion of Jesus, holding in

accordance with his teaching that practical religion is summed up in love to God and love to man." Unitarian congregations usually adopt the following covenant: "In the love of truth and the spirit of Jesus Christ we unite for the worship of God and the service of man." Unitarians are generally in agreement on the doctrines of the "pure humanity of Jesus," and his "leadership" is accepted, he being "a supreme instance of man's religious experience of God and an inspiring prophet of a free and spiritual religion of love to God and man." It is the faith *of* Jesus that is held rather than faith *in* Jesus. The Bible is not a final and infallible guide in religious truth, but "a classic record of man's religious experience," and is to be interpreted in the light of reason and conscience. "It is not proper to say that we reject the Bible," says a Unitarian minister, "as it is not proper to say that we reject a fish because we discard the bones." Unitarians reject the orthodox doctrines of the fall of man, of the natural corruption of his nature, and of the atoning or sacrificial character of the death of Christ as a means of man's recovery. They discover no need of a mediator between God and man. But they affirm the natural dignity of human nature and the kinship of man to God. Salvation is the enjoyment of communion with God, "the soul fulfilling its destiny of enjoying the constant indwelling presence of God with a consciousness like that of Christ." It is to be sought and gained "through the exercise of the soul's highest powers and the repression of all low desires."

There is no later report of Unitarian numbers

than the census bulletin of 1906. They are credited with 531 ministers, 477 churches, and 70,542 members. The body has theological schools at Meadeville, Pa., and Berkeley, Cal. The Harvard Divinity School was Unitarian from 1817 to 1878, since which time it has been undenominational. About one-half of the Unitarian membership of the country is in Massachusetts. New York, California, New Hampshire, and Maine has each a large membership.

UNITED BRETHREN.

This denomination is often confounded with the Moravian Brethren, or *Unitas Fratrem;* but the two bodies are separate and distinct. While they bear similar names and both originated among German people, the *Unitas Fratrem* originated in Moravia and the United Brethren arose in the United States, although the former had a footing in this country more than half a century before the latter organization took its rise.

Philip William Otterbein came to America in 1752 as a missionary of the German Reformed Church. Soon afterwards he obtained what he regarded as his first Christian experience, and his ministry took on a deeply spiritual and evangelistic character. Revivals followed his preaching, and he was joined by many of his converts in extending the work. The movement continued to spread, and, on account of opposition to the work in his own Church, conferences were called to provide means for conserving the results. At a conference held

in Frederick County, Md., in 1800 a Church organization was formed, taking the name of the United Brethren in Christ. Otterbein and Martin Boehm were elected bishops. In 1815 a general conference was held, at which a discipline and a Confession of Faith were adopted. During the first years of the movement the work was confined mainly to the German people of New Jersey, Pennsylvania, and Maryland; but in later years the Church spread westward and was extended among English-speaking people. Now the German language is used in only about four per cent of the congregations.

The founders of the United Brethren Church were in intimate association with the pioneers of Methodism in America. Otterbein assisted at the ordinations of Methodist ministers at the Baltimore Conference in 1784, and in his evangelistic labors he preached the same doctrines and proceeded in much the same way as the Methodist preachers. In doctrine and polity the Church which he organized is Methodistic, and the body is represented in the Methodist ecumenical councils. The Church has bishops, presiding elders, exhorters, class leaders, and stewards; also quarterly, annual, and general conferences. Bishops are elected for a four-year tenure. Since 1889 women are eligible for the ministry. But one order of ministers, that of elder, is recognized. The mode of baptism is left to the choice of the candidate. Foot-washing is practiced, but is not generally observed. Ministers are appointed to their charges by a stationing committee, and presiding elders are elected by the annual conferences.

A new constitution and a revised Confession of Faith were adopted by the General Conference in 1889. Provision was made for lay representation in the General Conference, and a rule was set aside forbidding membership in secret societies. A bishop and fourteen delegates, taking offense at the new constitution, withdrew from the body and organized another General Conference, which claimed to represent the sentiment of the Church. The division extended throughout the Church. Litigation over property division followed, resulting in a decision against the seceding body. The Churches are now known as the "New Constitution" and the "Old Constitution" branches. The New Constitution body has foreign missions in Germany, Japan, Canada, and Africa, ten colleges, and a theological seminary and a publishing house at Dayton, Ohio. The Church is divided into about fifty Annual Conferences and mission districts, has (1914) 1,953 ministers, 3,583 churches, and 322,044 members, showing a gain for the year of 13,457. The headquarters of the Old Constitution Church are at Huntingdon, Ind., where they have a college and publishing house. This branch has 307 ministers, 503 churches, and 20,972 members.

The United Brethren are strong in the States of Ohio, Pennsylvania, Indiana, West Virginia, Illinois, Iowa, and Kansas.

UNIVERSALISTS.

The Universalists as a religious denomination are a decadent body. The reports for 1912, the latest

figures obtainable, compared with the census reports of 1906, show a decrease in number of organizations of two hundred and forty-seven. There has been a slight increase in membership during the period. But, according to a Universalist writer, "that the course of the Church as a separate body is nearly run is a not uncommon opinion." On the other hand, it is claimed that Universalist opinion is largely on the increase and that there are more Universalists outside the denomination than inside. The claim is made that all Christian Scientists hold the Universalist doctrine; that the same is true of more than one-half of the Unitarians, one-third of the Episcopalians, and many Congregationalists; and that there are numerous believers in this doctrine in nearly all denominations. It is known that all the British and Continental Unitarians are also Universalists in opinion.

Universalists, while holding a great variety of doctrines, are agreed in the belief that all souls will be finally reconciled to God and made righteous. This universal salvation is to be accomplished by Jesus Christ, the great revealer of God, whose work in the world is to bring men into harmony with God. There is no place found in Universalist theology for a satisfaction theory of Christ's death or for a work of atonement. Salvation is not exemption from the consequences of sin, but from the disposition to sin. Punishment is an inevitable sequence of sin, is divinely appointed, and is remedial and beneficent; whence it follows that it cannot be endless, for endless punishment would be vindictive. Souls that are not made holy in this life will be

visited by punishment and discipline in the next life, calculated, as it is in the present life, to recover and to restore the soul. It is held that there are many "losing fights" in this life and that souls are "lost" in the sense of being excluded after death, as here, from the presence of God; but it is maintained that the soul "will fight until it wins" and that throughout its conflict it will have the assistance of the heavenly powers.

The Winchester Profession of Faith, adopted at Winchester, N. H., in 1803, sets forth the essential principles of the Universalist faith as embracing

1. The universal fatherhood of God.

2. The spiritual authority and leadership of his Son, Jesus Christ.

3. The trustworthiness of the Bible as containing a revelation from God.

4. The certainty of just retribution for sin.

5. The final harmony of all souls with God.

During the first one hundred years Universalist churches were independent and congregational. Since 1870 a general convention, which meets biennially, has had authority to govern the Churches in matters of fellowship, ordination, and discipline. There are now also State conventions, meeting annually. A system of State and general superintendency has been adopted. The sacraments are observed, the mode of baptism being left to the choice of the candidate. The denomination carries on missionary work in Japan and maintains four colleges and five academies, also three theological schools.

In 1912 there were 702 ministers, 709 churches, and 51,716 members, found mainly in New York

and Massachusetts, with Maine, Illinois, and Ohio next in membership. The report for 1914 shows a decrease of fifty-two ministers and a gain of eight churches and two hundred and eighty-four members for the two years.

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